

THE ⁵⁰⁰
^{34-16' Clap.}
VNMASKING
OF THE POL-
LITIQUE
ATHEIST.

By I. H. Bachelier of
Drumitie.



AT LONDON

Printed for *Ralph Hawell*, dwelling in
Pauls Church-yard neere the great
North doore, at the Signe of the
White Horse. 1602.

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To the Reader.



O tender thee a reason
(Christian reader) of
publishing this shorte
Treatise : It is in a
worde the contrary to
Isocrates answer vnto
a question out of time,

saying ; Quæ ego noui , temporis huius
non sunt , quæ verò exigit tempus hoc,
ego nescio: These things which I know, be-
long not vnto this time, and those which ap-
pertaine vnto this time, I know not. But we
say, the things which belong vnto this time,
wofull experience hath made vs for to know,
and the things which we know, the misery of
this time commaunds vs to report. For are
not these the dayes whereof our Saviour
Christ, and his Apostles so long agoe forepro-
phesied , wherein charity should wax colde,
and faith should se rece appeare, wherein men
should be slide backe from Christ, and Apo-
states from his true religion , wherein they
should be louers of themselves, conetous, cur-
sed speakers, disobedient, vnthâkeful, unholy,
truce-breakers , false accusers , despisers of
them that are good , traitors, headdy, high-

Math. 24.

1. Thes. 1.

2. Tim. 3.

To the Reader.

mindes, louers of pleasure more then louers of good, hauing a shew of godlinesse, but haue denied the power thereof: yea wherein men are become, Users, Newters, Temporisers, Athists. And the principall cause hereof must needs be the corrupt nature of man bending too too much vnto Papistry. For compare these times with the dayes of yore, when Papistry swayed the scepter, and you shall see the effects of both times to be alike. About the yeare 363. at what time the world began to decline; Anthony saw in a dreame, as it were Hogges, which trode under the feet their altars: & waking said, that the Church shalbe once againe spoiled and dispersed by whoremongers, adulterers, and monstrous men, which prophesie Melancthon noteth to be against the lecherous and voluptuous life of Priests and Monkes. This prophesie began to take effect about the yeare 604. when papistry did preuaile, the Popedome flourish, and true doctrine lost her puritie. For about the yeare 688. Theodore Archbishop of Rauenna was greatly hated of the Cleargie, because he sought to keepe them in good manners. But to come vnto the time wherein Papistry did rage and shew her

full

*Two parts found in an old copy of
the book in London*
To the Reader.

full forces, which was about 100. yeares after Anno. 1126.
Christ, and then shall you finde Hugo of Anno. 1140.
Saxon mightely complaining against disor- Hugo Cardi-
ders, Barnard calling the Prelates, Pilates, nal. postil. in
and the Church men ministers of Anti- S. Iohan.
christ: yea that all the vniuersitie of Chri-
stians did conspire against Christ. Now was Anno. 1157.
Iohn of Saresburie Bishop of Chartres con-
strained to write a booke intituled Obiur-
gatorium, pertaining to chiding, rebuking,
and finding fault, so greatly was he mooued
with the wickednesse of those times: wherein
the Popes did succcede rather Romulus in Speculum.
murthers and Parricides, then S. Peter in
feeding the flock: as Pope Adrian the fourth
oftentimes confessed. Now began Peter de
Blois to call the Popes officials hellish Har-
pies, and the cleargie Syria, Edom, Calues of Anno. 1240.
Bethel, Idols of Egypt, the fat of Samaria,
Priests of Baal, and earnestly exhorteth to
depart out of Babylon. Then complained
Peter de Vinea of the insatiable crueltie
nesse of the Pope, and the filthinesse of the
Clergie. Guillaume le Orfeince prooued the
Pope to be Antichrist, Rome Babylon, Anno. 1260.
and the Prelates the members of Antichrist.
Now was there a booke found De pericu'is

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made of the dangers of the world. Now stood up Peter Casiodorus vexing his soule for the wickednesse of those times. So did Mathias Parisiensis, Iohn Wicleffe, Iohn

Anno. 1306.

Anno. 1370.

1405, &c.

Bridenbachius.

Hus, and many others, to beholde the iniquitie of those dayes, wherein recessit lex à sacerdotibus, à principibus iustitia, consilium à senioribus, à populo fides, &c. The Love departed from the Priest, Justice from the Prince, counsell from the Senator, faith from the people, loue from parents, reuerence from subiects, charity from Prelates, religion from Monkes, honesty from young men, pietie from teachers, study from scholars, equity from Iudges, concord from Cittizens, feare from seruants, and fellowship from the countrie, truth from the Marchant, vertue from the Noble, chastitie from the Virgin, humilitie from the widdow, loyalty from the married, and patience from the poore. Were these then and such like the effects of Papistry in former ages; and shall we behold them againe to enter upon the world, and not labour to remooue the cause? God forbid. The consideration therefore of these lamentable times hath wrought from me this brieft Treatise. Wherein thou maiest behold the very map

of

To the Reader.

of Papistrie: a doctrine turning the truth of
 God into a lye, and religion into superstition:
 perswading men to all ungodlinesse, and yet
 ouershadowing all with the shew of religion:
 Arming the subiect against the Prince, and
 yet defend it by the beastly Bull of Popish
 excommunication. Sowing sedition and trea-
 sons in the land, yet dare appeare unto the
 Lords of the councill as men blamelesse and
 religious, as did that Machiueillian Tur-
 kish practiser (as the Priests of his owne pro-
 fession doe terme him) Parsons that Ingling
 Iesuite: whereas they meane nothing els, but
 the utter subuersion of religion and the state,
 as plainly appeareth by the workes of Sir
 Francis Hastings and D. Sutliue. Thus are
 they well practised in Machiuel, turning
 religion into pollicie: Imitating seditious
 Clodius, *Qui cum esset religionis non*
hostis solum, sed etiam contemptor, tamē
sceleribus, quæ in tribunatu patrauit, reli-
gionem et auspicia fuit ausus prætexere:
 Who, albeit he were not only an enemy to re-
 ligion, but also a despiser and contemner of the
 same, yet he pretended religion in behalfe of
 all the villainies he committed in his Tri-
 buneship. Way then the end of this shorte
 Treatise,

See the Span-
 ish Procla-
 mation in
 Ireland.

Lipſus de
 duplici con-
 cordia.

To the Reader.

Treatise, and let vs be more thankfull vnto God for the riches of his reuealed truth. First it vnmaskes the Politicians, that sute religion after the fashion of their pollicie. Secondly it forewarnes and so forearmes thee against these popish charmes that now flye about the land, least unwittingly thou be enchanted with them. Thirdly it giues thee a taste what benefits thou shalt receiue by entertaining Papistry, namely. heresie, pollicie, superstition, Atheisme, and all vngodlinesse. Fourthly it desciphers vnto thee the enuious, murdering, and cruell nature of a right Papist, that hangs his whole religio vpon the Popes sleewe, namely to be such, qui adiiciunt oculos saepe ad hanc patriam, quã è faucibus ereptam dolent, qui vexillum purpuratæ Romanæ bellux (O Deus immortalis auerte quæso hoc omen) in media defixuros se minitantur, qui non prædam sed vitam, non seruitutem, sed sanguinem concupiscunt: quibus nullus ludus iucundior est, quàm cruor, quàm cædes, quàm ante oculos trucidatio innocentium. Which often cast their eyes vpon this our countrie, which they greatly sorrow is by Gods aide deliuered from their swallow,

Lipsius vbi
prius.

To the Reader.

low, in the midst whereof (which God forbid) they threaten one day to display the banner, and set up the Ensigne of the purple Romish beast, who desire not our good, but our bloud, neither thirst after our linings only, but also our liues: in whose eyes there is no play so pleasant, as to beholde massacres, heare of murders, & see the slaughters of silly innocents. Lastly, it armes thee with truth by unfolding of the contrary, which truth God graunt vs to embrace to his glory, our health, and the countries good, which God no doubt begins to visit for the sinnes thereof, but especially for the sinne of Apostasie, backsliding, and forsaking the true religion, to uphold the kingdome of Satan, and maintaine the doctrine of Antichrist: which grieuous sinne (especially after so long sunne shine of the Gospell) the Sunne blusheth to looke vpon, and the Moone is ashamed to behold. The heauens roare and thunder to consider, and the ayre sendeth forth his arrowes and threatneth with his lightning to wound from heauen all such as with the Apostate Iulian reuols from their profession, and undermine the faith of Christ.

Yea

Note the Eclipse of the moone, Nouēb. 29. 1601. and of the sunne Decemb. 14. Yea two other Eclipses of the moone are to happen this year. Thunder and lightning very common this Christmas. Socrat. hist. 3.

To the Reader.

An earthquake
1601, Decemb.
24.
Yea the Earth, the stable earth begins now
to quauer, and to shake, as being ouerburd-
ned with our sinnes, and too weake to beare
the waight of our iniquities, especially to
support this sinne, this heauie sinne of Apo-
stacie and irreligion, giuing vs warning be-
fore it open, as sometime it did Antioche
ready to receiue the heresie of Arius, that if
we leaue not off betimes to welcome Anti-
christ, and to entertaine his armio of heresie
and Atheisme, it will one day swallow vs
up quicke for conspiring with the enemies of
Christ, as sometimes it did Corath, Da-
than, and Abiram. God graunt that
other mens harmes may teach
vs to beware.

Histor. Tripart.
lib. 4. cap. 10.

Num. 16.

I. H.





The vnmasking of the
politique Atheist.



*Linsfolded Gen-
tilisme* coulde
espie Atheisme
in *Diagoras*, and
Theodorus, be-
cause they deni-
ed there was a

Cicero de nat.
deor. lib. I.
Damasc. lib. I.
orthodox fid.
cap. 3.

God, the knowledge of whome is
engrafted and bred in vs
by nature. But quick-sighted Papis-
me, can discerie Atheisme in the
true Christian, because he defies
the Popes whome Christ and his
Apostles haue taught vs to be An-
tichrist. O that the Papist could as
well discerne his Lady Enuy, that
quick-

Rescius Wright
&c.

The unmasking of

7. Iohn. 20.

Tuscul. quest. I.
Cicero et de
Nat. deor. lib. I.
I. Rom. Act. 14
Act. 17. Ioh. 5.
Ephes. 2.

quickens his sight, and his Lorde
Sathan that lends him light, then
would he blame the Iewes sight,
and his owne eyes, the one for see-
ing a deuill in Christ the head, and
the other for beholding diuelish
Atheisme in the Christian his
member. Yea then would they see
that Satan is the master builder of
their Church, and Atheisme the
chiefe foundation of their king-
dome. For what is Papisme? a de-
nying there is a God? No, seeing
no Barbarian (excepting some
fewe) was so barbarous, howbeit,
not exempted from Atheisme.
What then doth Papisme acknow-
ledge a Godhead, but deny the
persons? Not so neither, for they
confesse *Moses* and the Prophets,
and crye *templum domini, templum
domini*, we, and none but we are
the Church. How then can they
con-

the politique Atheist.

confesse God, and yet deny God?
Yea, why not, as well as Anti-
christ, that sits in the Temple and
Church of God, and yet the grea-
test enemy of his Christ? For the
profession of the Church serues
him but for a vaile to couer his pa-
pisme, and for a visard to colour
his Atheisme: seeing he both de-
nies and defies Christ, his Gospell,
and the Godhead, by his doctrine,
worship, and liuing, so erroneous,
supersticious, and vngodly: for
what is the kingdome of Popery,
but heresie, seeing heretiques are
armies of Antichrist? And what
is the sea of Rome, but an huge
Ocean of heresies? wherein *Si-*
mon, and all heretiques doe take
their pleasure and repast. Here is
Monkish poperie in imitation of
Simonian Idolatry, worshipping
the Images of *Francis* and *Clara*.

Here

2. Thessal. 2.
Aug. ciu. 23.
& 19.

Chrysost. hom.
49. in Math.

Roiard hom.
Ser. 2. post
dom. Latare,

Gyrolan Cas
icna.

Bulla Pii quinti
in Eliz.

Aug. harel. 66.

Rom. char. part
2. lect. 18.

Bellar. de bapt.
lib 1. cap. 7.

Here in *domo Dei presbyteri et Episcopi vendentes sunt*. Both Priests and Prælates make the house of God an house of Marchandies. Heere are Cardinals buying the Popedome, and Popes selling Christ and Christendome. Yea, here are the paines of Purgatorie to be bought off for money, and the pleasures of Paradise to be purchased for coine. Howbeit the Pope challengeth place *authoritate Dei*, by Gods authority. Fie fowle-mouthd *Florinian* to vsurpe the kingdome of the sonne, and yet to challenge it as from the Father. Here may yee see Midwiues baptizing, and a woman executing the office of the Popedome, and are not they most fearefull foes to the Pepucians? But will you know their warres against *Novatians*? They debarre Ministers from honorable marriages, and compell them

them to perish in dishonourable
lust : which was one among the
grievances that the *Germans* ex-
hibited to Cardinall *Campeius*, that
their Bishops and Officials did not
only suffer Priests for their mony
to haue concubines, but compelled
chaste Priests to pay their tri-
bute, that so it might be lawfull for
them to liue as they list. O say not
so, this is a chaste generation.
For those that were their wiues be-
fore orders, shall be their wiues stil,
but their husbands shall not haue
accesse vnto them : a crue of faith-
full *Abellians*. And call you this a
chaste generation that condemne
men for marriage? witnesse *Petrus*
Sponglerus in the yeare 1525. that
call marriage the worst sort of in-
continencie : that say Priesthood
is prophaned by it : that dare af-
firme that those that are in *carne*,

Epiphani h^{er}es.

79.

Theod. fab. h^{er}es.
ref. lib. 3.

Rhem. Act. 21.
sect. 1.

Aug. h^{er}es. 87.

Oecolamp. Fox
pag. 861.

Rhem. Anet.
1. Cor. 7. sect. 3.

Greg. mar.
discou. 1. sect. 1

deo

The unmasking of

Siricius, Epist.
ad Himer. Tarac.

Aqui, add 3.
part. 9. § 3. art. 3

Innocent. dist.
81. cap. propof.

2. Gen. 7. 4.
13. Heb. 4.

Zozem. lib. 1.
c. 13.
Enemies to
marriage were
Tatian, Marti-
onists, Eustachi-
ans, Montanists,
Priscilianists,
Justin, Peneus,
Eutychius, Epi-
phanus, Al-
phonus de
castro, &c.
Aug. h. x. c. 25.

deo placere non possunt: that married persons cannot please God, that forbid priests marriages, least they should defile the sacrament: and because it is written *sancti estote*: be ye holy. As if that were no holy thing, that was instituted by an holy author, blessed by an holy God, ordained at an holy time, celebrated in an holy place, and performed vnto holy persons, as were *Adam* and *Eua* before their fall. which the holy scripture calleth honorable vnto all men: and the sacred *Paphnutius*, with all the *Nicen* councell in the yeare 315. confessed and acknowledged *concupiscentiam cum propria uxore castitatem esse*, Copulation with a mans owne wife to be chastitie. Why then O you *Tatian* Papists and *Eucratites* exclude you *coniugio utentem* married persons from your order? why embrace you *Cainisme* forbidding

The politique Atheist.

married him to bee consecrated
 Bishop, that marrieth another af-
 ter his first wife be dead? *quam ha-*
resin sequitur Romana ecclesia. Why
 then yee sacred Fryars, and chaste
Carthusians, do you contemne that
 honorable calling? as if a married
 woman do come within your cloi-
 ster, it must be washed and cleansed
 after her with holy water. And
 why clap you hands rather with
Montanus teaching the dissolution
 of marriage: then with God, that
 forbids to sepeate that, which he
 hath conioyned: yea and with the
Nicolaitans, had rather vse *promis-*
cua venere, vagis libidinibus, Sodo-
mia, quam legitima uxore: whore-
 dome, fornication, Sodomie, then
 lawfull wedlocke, albeit the one
 be commanded, and the other for-
 bidden: but that yee preferre the
 doctrine of diuels, before the word
 of God, Antichrist before Christ,

Hierom ad
Oceanum.

Erasmus.

Euseb. lib. 5.

c. 18.

Alex. pope. 3.

ad Epif

Exon. de

specul. c.

Com.

2. Apoc. 6.

Epiphan.

tom. 7 lib. 1.

harc. 25.

1. Timor. 4.

B

and

no scripted to Ignatius Bellarmine
quodlibet **The unmasking of**
and false Atheisme before true re-
ligion.

Aug. quæsti.
 27. ex utro-
 que mixtu.
 Bellar. lib. I.
 de cler. c. 18.

Epist. ad Phi-
 ladelph.

Can. 12. &
 13. dist. 3.
 quoniam.

Vliricus Epil.
 Aeneas
 Silvius in sua
 Germania.

and false Atheisme before true religion. For did not Christ make marriage the Image of his holy coniunction with his church, and gaue *Peter* the primacie of order among the Apostles that was a married man? And *Bellarmino* confesseth ther is no scripture that forbiddeth Ministers marriage. Yea reuerend *Ignatius* wished to be found worthy to walke in the steps of the saints, namely of *Abraham, Isaac, Iacob, Ioseph, Isaias, Peter, Paul* and others *Ἰὼν ἁγίοις προσομιλησάντων* that liued in holy marriage. And protesteth that if any professor do call lawfull wedlocke and procreation of children *φθοράν καὶ μόλισμον*: a defiling distaining or filthinesse, that he hath dwelling in him the dragon that fowle Apostate. The lawfulnessse of which calling was proued out of the word of God in the councell of *Nice*, and confirmed

600 *World was found in a pool*
the politique Atheist.

firmed by the Synod of Constantinople. Yea Gregorie himselfe, beholding more then 600. childrens heads drawne out of a Fishpond, with blubbered cheekes condemned his decree of single life, saying: *melius est nubere quam vrere*: and *melius est nubere, quam mortis occasionem prabere* : It is better to marry then to buine, yea it is better to marry then to giue occasion of murder and destruction.

I. Rom. 23.

I. Ioh. 5. 25.

Aug. doct.

Christ. 3.

cap. 7.

Hierom ad

Ripar. pref.

byt.

Go now yee Papists to schoole vnto the Prophets, where hauing learden to discerne betweene the spirite of Christ and the Dragon, tell me how farre you are from Atheisme. Doe you not pray vnto reliques, and say vnto the crosse *salve sancta crux* : all haile holycrosse, and vnto the Napkin *Sancte sudari orapro nobis, et sudarium Chri-*

B. 2. st.

The unmasking of

ſti liberet nos a peſti et morte triſti, O
 holy Napkin pray for vs, deliuer vs
 from the peſtilence and euil death.
 If Atheiſme had not poſſeſſed you,
 how dare you call your couſning
 traſh, ſacred & holy reliques? Elſe
 muſt *Peter* & the ſaints be moſters,
Ioſeph & *Mary* be *Italians*, & *Chriſt*
 borne out of *Bethleem*. Howbeit
 the *Valentinians* were heretiques
 that worſhipped the croſſe: and
 do not the papists ſo? the *Carmo-*
cratians were heretiques, & ſo was
Marceline too, they for worſhipping
 the Images of *Ieſus*, and ſhe of *Ieſus*
 and *Paule*: and do not the Papists
 ſo? The *Collyridians* were here-
 tiques for worſhipping the Virgin
Mary: and do not the papists ſo?
 yea muſt not euery country, citie,
 towne, village, company, trade,
 occupation, and perſon, haue their
 Saint to worſhip by popiſh institu-
 tion? And were not the *Angelici*
 here-

Sutliu's de
 eccl. Cath.
 Their ſilk: in
 garments
 kept at
 Rome are of
 the Italian
 faſhior.

Ireneus lib. I
 Aug. heres. 7.

Bellar. lib. I.
 c. 13. de
 ſanct. beat.

Epiphan. li. 3.
 heres. 79.
 Lactant. de
 vero cult.
 cap. 17.

*A treatise of the Pelagianisme in popery
the politique Atheist.*

heretiques, because they worship-
ped the Angels: yet the papists de-
fend and maintaine the selfe same
adoration against the scripture.
Would you know where to finde
Pelagianisme? then haue recourse
to popery. That will teach you a
man may be perfect in this life, and
keepe all the commandements, as
was *Franciscus* that kept the Gos-
pell at an inch, *non transgressus unā*
apicem aut iotam: and failed not in
any title: in whome were all the
vertues of all the Saints in all the
Bible *unitiue et coniunctiue*, gathe-
red together and abiding. That wil
tell you there remaines no origi-
nall sinne in the faithfull, that con-
cupiscence in the regenerate is no
sinne, nor against the commande-
ment. That the Virgin *Mary* was
conceiued without sinne; that
righteousnesse may be obtained by
the law. And that some are so iust

Ireneus Lib. 2
c. 59.

Aug. haz. 39
Rhe. Annot.
Apoc. 3

Aug. haz. 88.

Rhem. 4. Ioh. 5
sect. 1. lib.
Cōformitat.

Con. Trid.
ses. 6. cap. 18.
Conc. Trid.
ses. 5. cap. 1.
de pete. orig.

Rhe. Annot.
Rom. 6. 8. 11.
Sixtus 4. ccc.
Trid. cate-
chet. Rom.

Rhe. Annot.
Luk. 1. 1.
2. Cor. 5. 19.

The unmasking of

Lyranus li.3

cap. 9.

Hieron. ad-

ueri. Pelag.

lib. 2.

Ephes. 2.3.

4. Heb.

3. Galat.

Aug. hazel.

38.

5. Rom.

Soto de nat.

& grat. lib. 1.

cap. 9.

Tom. 2. art. 8

Conc. Trid.

sess. 5. c. 7.

Lusitan Liri-

ent. de quad.

iust. lib. 1. c. 7.

et cap. 25.

Protoc.

Franc. art. 4.

Conc. Trid

sess. 5, lect. 5.

in this life, as they need no repentance : let *Hieron*, *Augustine*, yea *Christ* and his Apostles affirme, and proue the contrary neuer so soundly . But it may be that these *Catharists* will lend some eare vnto their popish pillars. If so, who accused the scholemen your famous founders of *Pellagianisme*, as men opposite to the constant currant of the Fathers ? euen your faithfull *Roffensis*, who conuicted *Pighius* your gallant Champion of *Pellagianisme*? euen your valiant *Dominicus Soto* : yet *Ruardus Tapperma* leaning vpon that broken staffe the *Tridentine* councell, doth all besmeare and mudde himselfe in this heresie : But for all his *Louinian* Deaneship, *Lirensis*, a man of his owne stampe, is bolde to brand both him, and confessor *Soto* with *Pellagianisme*. Which infectiō hath so festred in the intrals of papistry,

as

as sometime it breaths out Anabap-
tisme, sometimes lessening the
crime of originall sinne, and some-
times denying it to be sinne at all.

Aug. hær. 69.
& cont. lit.
Petil;

Now including the Church with-
in the bounds of papistry; & then
excluding all that follow not the

Theod. hist.
lib. 1. cap. 19.

Pope. Sometimes flying, & resisting
the authoritie of the Magistrate,
and sometimes denying him any
medling or dealing with Church

6. Math.
1. Tim. 4.
Aug. hær. 46
Euseb. hist.
15. cap. 16.
& 17. &c.

affaires: yea sometimes hauing
their stabbers, poysoners, & priuie
murderers: as they had of the
Prince of Condy, the Duke of Sax-
onie, Ioanna of Nauarre, and many
others. O returne yee Prince mur-
dering, & people killing Atheists,
consider your teaching, which
Christ calles hypocrisie, and Saint
Paule the doctrine of diuels. You
think to merit heauē by abstaining
with the *Manichie* frō flesh, milke,
cheese & egges, & feare you not to

Blondus. Pla-
tinā. Eckius.
Aug. cont.
Faust. Man.
lib. 19. ca. 22.

The unmasking of

merite hell by soothing men in murder and adultery? It *Montanus* made lawes in compelling men to fast, you will maintaine with fire *Theolephorus* Lent, *Calixtus* Embring dayes, *Leos* Friday, and *Gregories* Saturday. Let the *Maniches* sweare neuer so fast *per creaturas* by the creatures: you will not be wanting to the Saints. Yea no oath must be so deare and holy as that, which is vsed by the bones and reliques of the dead. Notwithstanding if you in very truth desie that masked Atheisme, why defend you the heresie of the *Anthropomorphites*, painting God in your churches like an aged man? But indeed *Nestorius* his practise is your best Apologie, *Qui magis christianus videbatur quam erat*: you will make sheve of that you neuer meane. Euen your Iesuites that carry the name of Iesus, will sildome practise the workes

Philip Cominuzus.

Aug. her. 50.
Rhem. Anot.
Acies. 17.29
Theo. haret.
fab. lib. 4.

Aug. hares.
68.

the politique Atheist.

in workes of Christ. It may be you affect with *Nestorius* a kinde of grauitie, and dissemble continencie with a wan countenance, and a pale looke, but the more closely to insinuate your selues into Ladies companies, and womens clossets. For you are deuoted men: barefoote *Flagellants* and *Franciscants*, your crownes shauen, cowles graye, and girdels must be full of knots: you wil obserue your canonical houres but not labour in any case, least you should transgresse the precepts of the *Euchites*. To eate flesh and be married an horrible thing among *Carthusians*: to touch money were to defile the *Minorits*: and to haue possessions were to transgresse the constitutions of *Benedictus* and *Dominicus*: yea and not to follow the Apostate *Julian*, albeit they carry the bag with *Judas*. If they vow, it must not be broken be it neuer so vngodly

Biel. sup. 4. dist.
I 6. q. 4. prop. I.
Aug. hazel. 57.

Greg. Nazim.
orat. I. cōt.
Agrip. de van.
ficiens.

Epiphan. hazel.
61.

Thom. I. quod
libet. q. 15. Iſi-
dor. Holcor. in
ſap. cap. 2. lect.
24.
Rhem. Annot.
I. Cor. 7. 28.

Meyr. in. cron.
Fland.

Sabell.volater
Polydor.

Arnold, Brini-
enf.
Gruntb. lib. 3.
Stibilius.

Aug. hæref. 70.
Cæctam tom,
1. tract. 1.

Aug. hares, 70.

Rhem. Annot. I
chef. 2. lect. 2.

vngodly, and vnlawfull: put case they vowe virginie, and cannot keepe it, to marry were to dissent from the Apostolicke hereticke, without a dispensation from the Pope, for he onely may dispence with marriage. It is no sinne to make stewes of their Nunneries, and dennes for *Sodomie* of their Monasteries. And although they reueale it in confession, yet *iura periura secretum prodere noli*: they haue learnde a trick or two of *Priscilianisme*, be it murder or treason, yea against the Pope himselfe, they must not disclose it. But if it come to passe, we confute these Atheisticall conceits from the worde of God, they can appeale to counterfeite traditions, and call them vnwritten verities, and with the *Priscilianist* equall Apocrypha with scripture: and for a shift make more wordes of God then the Bible.

ble. For if the Pastors teach it, be it Deut. 4. 2. & 11. 31. Prou. 30. 6. Apoc. 22. 18.
 neuer so beside the scripture, yet it
 is to be taken for the word of God,

and if Christ the sonne of God his
 Prophets & Apostles interdict &
 forbid such scripture coyning, and
 seale it with a fearefull curse: then
 can the Pope create a new Christ,
 saying: *qui creauit me dedit mihi cre-*
are se: & he that made me without
 my selfe, is made of me by my self.

Gal. Bich. lect. 4. in exposit. can. milix.

Wherefore if they destroy his natu-
 rall body, borne of the Virgin Ma- 6. Iohn.
 ry, they can make him another bo-
 die created by the Priest, else you
 might esteeme them as blockish as
 the grosse *Capernaïtes*, that suppo-
 sed the flesh, bone, and blood of
 Christ, as he was borne of the Vir-
 gin should be torne in peeces with
 their teeth. And why not (saith
 their Angelicall Master) is not *hoc*, Aquin. part. 3. q. 75. artic. 4.
quod conficimus, corpus ex uirgine:
 which is made in the consecration

the

no sent quanta hie The unmasking of

Biel. lib. 4. dist.
II. q. I.

Gard. lib. 3.

Bellar. lib. 3. de
Eucharist. cap. 7

Alex. Halespert.
4. q. 25, mēb. I
Gloss. can. qui
bene non custo-
diunt de concep.
dist. 2.

Bellar. lib. 3.
cap. 24.

Caiet. tom. 2.
tract. 2. cap. 3.

the body that was borne of the
virgin *Mary*? No saith *Harding*, it
is no visible and mortall body, but
a glorified, immortall, impassible,
& spirituall body. It is *Corpus* (saith
Biell) *tale non tantum, quia non est in*
sacramento quantum : a body but
without quantitie : Not so (saith
Gardiner) the parts be distinct one
from another. Yea saith *Bellarmino*,
the body of Christ is in the sacra-
ment, with all his parts and dimen-
sions. For (saith *Hales*) if a Dog or
Hog chance to eate it, *trajcitur in*
ventrem, it passeth into their belly.
Not so saith *Bellarmino*, but if a
Mouſe do chance to eate it, it cea-
seth to be Christ his body. And
good reason saith *Caietan*, for *(spiri-*
tualiter, et non percipiendo, sed cre-
dendo sumitur corpus Christi: Christ
his body is eaten spiritually by
saith, not carnally with the mouth.
What then is it which nourisheth
the

the politique Atheist.

the body? The accidents saith *Har-* Harding, apoll.
ing. For the accidents saith *Bel-*
armine, are eaten with the teeth:
But where then is Christ his body?
In heauen saith *Bellarmino*, and at *Bellar. 3. de Eu-*
the same time on earth. Fie, fie, *char. cap. 22.*
what a stirre is here, -contradicti- *Bellar. lib. 3.*
ons, impossibilities, vntrothes, a- *cap. 4.*
gainst reason, religion, & the scrip-
ture, without any smacke of A-
theisme. Very like that Atheisme
must be packing frō Rome, where
Antichrist swayes the scepter, be-
ing opposite to Christ, an enemy
to the Gospell, and an aduersary to
true religion. What? is the king- *Apoc. 17. Aug.*
dome of Antichrist without a *ciuit. 18. cap. 22*
God? why, is the sonne without
the father, the wife without an hus-
band, a living body without an
head, and christianitie without *2. Thessal. 1.*
Christ? but is Popery the king-
dome of Antichrist, Rome the Me-
tropolis or chiefe city of his king-
dome,

Abowly p'm p'son, then godd Lamoo
The vnmasking of

2. Thessal. 2.

11. Dan.

Dist. 40. si papa.

17. Apoc.

dome, and the Pope the captain
generall of this armie? yea if this
be that Apostate kingdome, whose
Prince is without controulement
exalting himselfe aboute all that is
God, and not regarding the God
of his fathers. But the Pope maketh
lawes to binde the conscience, and
executeth with more seuerity the
breaking of his popish precepts
then the transgression of the Lords
commandement: He can make
new gods: set vp Idols, and deny
Iesus to be Christ. He can counter-
feit the Lambe, yet speake like the
Dragon: set in the temple, but to
vndermine Christ: professe reli-
gion, but to ouerthrow the gospel:
compute the time, describe the
place, note the workemen, marke
the building, & consider the whole
proceeding of his kingdome, and
you wil say the Pope is Antichrist.
The place which *John* calleth *Baby-*

lon,

~~The Pope is the Emperour of the world~~
~~General Governour & must not be disposed~~
the politique Atheist.

ion, is by the Fathers construed to
be Rome, for her situation, her go-
verment, her type, her resort, her
behaviour, and her citizens: who
say, they are the ministers of Christ
but serve Antichrist, even the sub-
jects of Romish *Babylō*, that purple
coloured whore. The time: when
the impediments are removed, the
Emperors seat translated, and the
Romaine Empire overthrowne: at
what time the Pope must sit in the
Emperors place, free from subjection,
universal Bishop, Christ his vicar,
ruling with two swords, com-
manding Emperors to kisse his feete,
boasting himselfe to be God, wor-
shipped of men; subiecting pow-
ers, disposing kingdomes, superior
to generall councils, & free gover-
nour of all Christ his church. And
now hee may dispence with the
lawes of Christ, alter the Sacra-
ments, and supplant all religion:
for

Tertul. ant. judæ
Hieron. Esa. 47.
Aug. ciuit. 18.
Cris. lib. 18. 3.
Blondus.

Hieron. Esa. 21.
Decret. 6.
Bar. homil. 33.
in cant.

Hieron. prolog.
de spiritu. sanct.

Apoc. 13. can.
nemini. 17. q. 3.
can. neu. o. q. 1.
Greg. Epist. 7.
3. 8. 78. 79.
Concil. Car-
thag. sess. 1.
dist. 21. Gratian.
can. si impera-
tor dist. 96.

Ind. From the Vm. of Ant. of Rome
The unmasking of

Dam. 4. 2. c. extrau. de maior. & obed.

Can. cunct. 9.

9. 3.

Can. sunt qui dam. 2. 5.

Q. can. si papa. dist. 4.

Car. neminis 1.

Q. 1. Math. 24.

2. Thessal. 2.

2. Tim. ot. 4.

Hieron. aduers. Luciferian.

Abbas. vsper. in paralip. of Procopius that thus spake to Iulian the popes legate in Bohemia.

Epist. ad Iustin coad.

Iustin. in

Novel. antenr.

131. de quatuor sanct. concil.

for *neminis est de sedis Apostolicæ iudicio iudicare*: his worde must go before the Gospell. His worke men, Massemongers, Iuglers, making wonders, faining miracles, seducers, Iesuites, Fryers, Monkes, Dominicks, Franciscans, Benedictans, &c. whome thou maiest knowe saith *Hierom*, by their names and titles *non ecclesiam Christi sed Antichristi esse synagoga*: to be the seruants of Antichrist. And for their calling (saith *Procopius*) *si neque Moses, neque ante eum Patriarcha, neque post eum propheta, neque in noua lege Christus, neque Apostoli mendicantium ordinem instituerint, quis dubitet opus esse tenebrarum et Diaboli*? If neither *Moses*, the Patriarkes, the Prophets in the olde lawe, neither Christ nor his Apostles in the new, ordained and appointed these orders of begging Fryars: who can doubt but it is the worke

the worke of darkenesse, and of the
diuel. Yea indeed the whole build-
ing is nothing else but the worke
of Satan: begun by heresie, con-
tinued by discord, finished by su-
perstition, and maintained by pol-
licie, as false apparitions of saints,
Angels, and diuels: wonders, re-
liques, motions of Images, and in-
finite other forgeries wherof their
legend maketh mention. Where
now is Antichrist, if this be not his
kingdome? In the yeare 1074. *Naclerus,*
when *Hildebrand* was Pope, the
Priests pronounced him to be An-
tichrist: *qui titulo Christi ageret ne-
gotium Antichristi in Babylone:* who
vnder the title of Christ wrought
the workes of Antichrist in *Baby-
lon*: At this time terrible commo-
tions, schismes, lightnings, tem-
pests, earthquakes, &c. and among
the rest was scene a fearful Comet, *Nacl. Gen. 36*
whereof *Elmerius* a Monke of *ex Iohan. Cap.
grauo Ang'o.*
C **Malmes-**

The unmasking of

*Iacob. Mayor
in Chron.*

*Greg. lib. 16.
Epist. 30. lib. 4.
Epist. 36. & 38.
& li. II. Epist. 3.
Bernard. Cant.
serm. 33.*

Malmesbury gaue this iudgment:
art thou come, art thou come:
vnto many mothers hast thou
brought woe and sorrow. I sawe
thee long before, but now I be-
hold thee more terrible, euen the
very ruine of this land. And about
this time was newes brought from
Turway to the Emperor at *Coleine*,
of a woman prophesing that Anti-
christ was then in his full course:
which woman suddenly vanished
away, and was no more seene.
Munster applies the Prophesie of
Saint Paul concerning Antichrist
vnto *Rome*: *Petrarch* resemblance
Rome vnto *Babylon*: and *Gregories*
notes of Antichrist are verified of
the Pope. *Bernard* called the Pre-
lates *Pilates*: the Ministers the ser-
uants of Antichrist: and Archbi-
shop *Euerard* decyphering by the
scripture this man of sinne, con-
cludes at the last, the Pope to be
that

the politique Atheist.

that Antichrist : to omit the coun-
cell of *Wormes*, *Sauonarola*, and Auentine annal.
Boior lib. 7. others. And shall Antichrist bring
Apostacie into the church, oppose
himselfe to Christ, boast himselfe Arnoldus Hays
balus. Wesfelm. to be God, counterfeit the Lambe,
but speake like the Dragon, & yet
remaine without Atheisme? Tell
me then what is Atheisme. O sir, to
be a protestant is to be an Atheist:
for he defies the Pope, pferres
Christ before Antichrist, truth a-
boue falshood, the worde before
traditions, and God before Satan.
Thus you make Atheists as you
make heretiques : If a man resist
the vanitie, idolatrie, and supersti-
tion of your church, presently he
is an heretique : to eat flesh on Platina: in
Paulo: 12 fasting dayes is heresie : yea to
say there bee Antipodes, or to
speake the worde *Academia: vel*
serio, *vel ioco* : in sadnesse or in Auentine vbi
prius. iest, is heresie.

C2

But

The unmasking of

Rhem. Annot.
Acts. 4. sect. 2.

Aug. de corrup.
& grat. cap. 14.

Hieron. in Hla-
buc. 2.

Lumb. lib. 1.
dist. 35. sect. 1.
Specul. Pontif.

P. Aesquillur.
Popes.
Atheists. Leo 10
Alexand. 6. Sil-
vest. 1. Paul. 3.
Benedict. 9.
John. 13.
Clement. 8.
Greg. 7.
Specula. pontif.

But if thou wilt a very little open
thine eyes, and not be obstinate
with the wicked, *qui impie agent,*
nec intelligent: that will do wicked-
lie, and will not vnderstand, thou
shalt plainly perceiue who is both
the heretique and the Atheist. The
Atheist denies Gods prouidence:
and the Papist denies him to haue
a stroake in all our actions: both
against scripture, Fathers, and their
maister *Lumbard*. The Atheist de-
nies God, heauen, hell, and the im-
mortalitie of the soule: so did not
Paulus the third, who being greedy
to depart this world, said: *se iam*
tria, de quibus in omni vita multum
dubitasset experiundo cogniturum:
primo an esset Deus; deinde an essent
infernī aliqua supplicia, et deniq, an
animæ essent immortales: that he
should now be assured of three
things by experience, of which in
all his life he stood in doubt: First
whether

the politique Atheist.

whether there were a God : then whether there were any torments in hell : and lastly whether the soules were immortall . Neither was *Iohn* the 23. an Atheist, whom the Synode of *Constance* depriued of his Popedom, for denying the immortality of the soule: yet both these were Bishops of *Rome*. The Atheist sets vp other Gods besides the maker of heauen and earth : and the Papists will haue the saints to heare our prayers , and know our thoughts. But the Pope must be *alter Deus* : yea *Domineus noster Deus* : our Lord God . He may iudge the scriptures, make Saints, forgiue sinnes . He hath all power giuen him both in heauen and earth : He cannot erre, albeit he calleth for aide vnto the diuell when he playes at Dice , as did Pope *Iohn* the 13. The Atheist makes Christ an Impostor : and

Christoph.
Marcel. Concl.
Later, test. 4.

Extrau. Iohn.
22. cum inter in
Gloss.

Lib. ceren.
pontif.
lib. 1. fol. 735.
Luitprand,

Baleus.

*pope Leo the tenth called the Gofpell
of the fabulam Christi: a tale, and a fa-
ble. Yea the Papists make him but
a Christ for fashion, when as they
set vp other mediators, and hu-
maine merits. For wherefore came
Clara with Francis into the world,
but to saue all those, Quae eam inuo-
caturae essent: that should pray vn-
to her? doe they not call the virgin
Mary Commune propitiatorium: the
common propitiatory for the
whole world, and wrest the scrip-
ture from Christ vnto the Virgine
saying: In te domina speraui: mise-
rere mei domina: dixit dominus do-
mina mea: I haue hoped in thee O
Lady: haue mercie vpon me O
Lady: the Lord said vnto my La-
dy setthou on my right hand? &c.
And no meruell, for when the di-
uell in a certaine maide would
not be moued with prayers made
vnto the Father, Sonne, and holy
Ghost,*

Trid. concil.
sess. 4. c. 8.
Flosc. bear.
Franc. conform.
vinea, &c.
Bern. in Rosar.

Garat de inuoc.
sanct.

Ladies psalter.

Isengrius.

Pope Leo the tenth called the Gos-
pell *Fabulam Christi*: a tale, and a fa-
ble. Yea the Papists make him but
a Christ for fashion, when as they
set vp other mediators, and hu-
maine merits. For wherefore came
Clara with *Francis* into the world,
but to saue all those, *Quae eam inuo-*
caturae essent: that should pray vn-
to her? doe they not call the virgin
Mary Commune propitiatorium: the
common propitiatory for the
whole world, and wrest the scrip-
ture from Christ vnto the Virgine
saying: *In te domina speraui: mise-*
rere mei domina: dixit dominus do-
mina mea: I haue hoped in thee O
Lady: haue mercie vpon me O
Lady: the Lord said vnto my La-
dy setthou on my right hand? &c.
And no meruell, for when the di-
uell in a certaine maide would
not be moued with prayers made
vnto the Father, Sonne, and holy
Ghost,

the politique Atheist.

Ghost, *Canisius* laying the image of *Bonauentura*
a fa- *Mary* vpon the head of the possessed, *Ladies psalter.*
but forthwith the diuell cryed out: *Psal. 41. 10.*
they *mulier quid me calcas, & caput me-*
hu- *um conteris;* O womā why dost thou
ame spurne me and breake my head?
orld, Wherefore they sing vnto her *Aue*
maris stella, & so forth as followeth
vn- in that blasphemous hymne. These
rgin are they that cā shew vs a new way
the to heauen without Christ, and yet
the be voide of Atheisme: as by *Nico-*
rip- *las, Vincentius, Gregory, Petronella,*
ine *Thomas Becket, Agnus dei, Angels,*
ise- *Images, workes & indulgences.* Who
mi- affirmed the Philosophers might
e O be saued without Christ? *Papists.*
O Who depriues Christ of his man-
La- hood? *papists.* Yea who disgrades
&c. him of all his offices? *papists.* Who
di- makes new articles of saluation?
uld *papists.* Who can dispence against
ade the Apostles, the new testamēt, the
oly law of nature, and the law of God?
ost, *Papists.* Yea who denies Christ,

Hym. Eccles.
post psalmos
Dauidis a G.
Genebrardo ex-
ornatos.

Horæ. ad vsum
Sarum.
in pontifical.
lib. 1. sect. 7.

Andrat. lib. 3. c.

Scotus pro'og.
sent. c. vnum
extr. de maior
& obed.

C. 1. de consue-
tudi.
Gloss. in 1. lect.
dist. 34. & c.
presbyt. dist. 82.
16. Q. 1. quo-
cunque in gloss.

The unmasking of

his Church, and the Church her
Christ? Papists.

1. Kings. 18.

3. Dan.

2. Math.

Philast. Brir.
Episc. in cant.
hæres.

The treatise
made in Paris
tending to pa-
cification.

The Atheist will play of all sides:
with *Elias* worship *Iehouah*, and
and with *Iezabel* offer sacrifice to
Baal: with *Sidrac*, *Mesbach*, and
Abednego honor the God of hea-
uen, & with *Nabuchadnezar* wor-
ship the golden Image. Seeke
Christ with the wise men, goe to
worship the childe with *Herod*. In
shew a Protestant, but in truth a
Papist. For who indeauor to re-
concile religions, to be mediators
betweene God and Mammon,
truth and falsehoods, protestants
and papists? false surnamed Ca-
tholickes. Who are those that with
Rhetorius affirme all hereticks *rectè*
ambulare, et rectè dicere: walke a-
right, and speake the truth? That
make treatises tending to Pacifica-
tion, and say, the Popish religion
is true as they take the word: and
the

would be in both
the politique Atheist.

the Hugonites true as they vnder-
stand the scripture? euen professed
members of the *Romaine Church*.
Is not this to make a felowship of
righteousnesse, with vnrighteous-
nesse: a communion of light and
darkenesse; a concorde betweene
Christ and *Beliall*: and religion a
composition of heresies? whereas
Clemens reports thus of heretickes,
that *Magis impij sunt quàm Iudæi, et*
magis sine Deo quàm Gentiles: more
wicked then the Iewes, and more
without God then the Gentiles.
And God speakes thus of the *La-
odicean Church*; because thou art
luke-warme, and neither colde
nor hotte, it will come to passe that
I shall spew thee out of my mouth.
Take heed then of *Themistius* the
Philosopher, that would perswade
Valens the Emperor *Deo gratam*
esse sectarum varietatem, ut ita pluri-
bus modis colatur: that God was
well

1. Cor. 6. 14.

Clemens in
Constitution.

3. Apoc 16.

The unmasking of

Homer Odyss.

Plin. lib. 8.

cap. 30.

Aristot. hist. 9.6

2. Galat.

3. Deut. 32.

οὐκ ἔστιν ὁ
τοῦ νοῦ
ἐν τῇ
Ἀπολογ. c. 1.
sect. 3.
no to destroy
religion viz
admittmg sundry Religions

well pleased with varieties of sects, because by that meanes he may haue more sundry and diuerse wayes of his worship and seruice. And beware of those changelings, and Camelions: that can ^{Βυσσος} ^{μεσση} dissemble very profoundly: vse the shepheards voice with the *Hiena*, but to destroy the dog, and cast forth sweet sauoures with the Panther, but to deuoure the beasts. For they are like the *Remora* hindering the course of religion; and like those ^{παριστάτοι} false bretheren, that entered the church of *Galatia*: yea rather do as the Lord your God commaunded you, and turne not aside to the right hand, nor to the left.

The Atheist to destroy religion, will mainteine and establish all religions: and the Pope for money will dispence with all religions: yea many religions must be professed

not to suffer two Religions
the politique Atheist.

sects, pressed in one commonwealth, that
may conscience may be free, and Eng-
lish catholiques may haue liberty;
yet *Moses* could not suffer the gol-^{32. Exod.}
den Calfe in *Israel*, nor *Elias Baal*,^{3. King. 18.}
and God to be worshipped in one
common-wealth; *David* would^{16. Psal.}
not offer the offrings of blood;
nor *Eleazarus* dissemble to eate^{2. Macab. 6. 24}
Swines flesh against the law; The
Israelites must haue continuall war^{25. Numb.}
with the *Amalekites*; and *Phinees*
was highly commended for killing^{21. Genes.}
the *Israelite*, that was coupled with
a woman of *Madian*: For there is^{1. Sam. 5.}
but one faith, one baptisme, one^{10. Leuit.}
God, one Christ, one Church, and
she no strumpet to receiue all<sup>Tertul. de carō
militis.</sup>
commers: the Lyon and the
Lambe cannot hoorde in one
fowlde: *Isaack* and *Ismael* in one^{1. Cor. 10.}
house; the Arke, and *Dagon*,^{2. Chron. 16.}
in one church; holy and prophane^{2. Chron. 18.}
fire in one censer; Christ and^{1. Cor. 1. 13.}
^{2. Timot. 4. 5}
Anti-

*Two Kingdoms in England being the same
as Simon's first into Troy*
The unmasking of

1. Co. 6. 15. et
Euseb. lib. 3.
cap. 61.
Socrat. lib. 5.
cap. 2.

3. Kings. 1. 1.
Amb. Epist. 5.
Orat. cont.
Auxent.

Antichrist in one temple. *Non bene
conuenit signo Christi et signo diaboli,
castris lucis, et castris tenebrarum: non
potest una anima duobus deberi:* and
yee cannot drinke the cuppe of
Christ and of Diuels. What pro-
uoked Gods anger against *Salomon*,
Asa, *Amasia*, and *Iohosaphat*?
the permission of more religions
in one kingdome: Christ must not
be deuided, and *Timothy* must be-
ware of *Alexander*: *Constantine*
ouerthrew the temples of the he-
retiques; and *Iouinian* denied to be
their Emperour, that were disciples
vnto *Iulian*. *Naboth* defended his
Vine with his blood; and *Ambrose*
chose rather to dye, then to yeelde
one of his churches to the *Arrians*.
But to set vp more religions in a
kingdome, is to bring peace vnto
the countrey? very like, such peace
as *Simons* Horse brought vnto
Troy: *Aeneas* sword vnto *Dido*,
and

the politique Atheist.

and *Deianira* her shirt vnto *Hercu-*
les. Brought not the suffering of
the *Arrian* great peace vnto the
world, that had almost euerred
Christ and christendome? *Nihil*
grande est pacem voce pretendere, et
opere deservire, verbis somniare con-
cordiam, re exigere seruitutem: *Iohn*
the Apostle fled from *Cerinthus*,
Ne balnea ipsa corrumpant: supposing
the place could not long endure,
that contained an enemy vnto the
truth; And *Polycarpus* would not
companion with *Marrian* that was
primogenitum diaboli, the childe of
Satan. May a man carry fire in his
bosome, & not burne his clothes?
and walke vpon hoat coales, and
not scorch his feet? may a man
suffer the plague in his house, and
not infect his family? a Wolfe a-
mong his Lambes, and not hurt
his fowld? and a serpent in the
cradle, and not spoile his childe?

But

Hiero. Epist. 61

*Euseb. hist. 4.
cap. 14.*

The unmasking of

Cyprian.
Epist. 20.

Tertul. de pre-
script.

Hieron. Osee. 7.

Ambrose.
Epist. 80.

2. Math.

3. Act.

5. Act.

But such is heresie, and false religion
on to the church and common
wealth : euen a plague that pierce
the hart : an ague that brings death
eternall : a fire that burnes to de-
struction : and a serpent that sting
to perdition : and do not these
men deserue better of religion
then the Atheist, that wish such
losse vnto Christ, and hurt vnto
the Church?

The Atheist pretends religion
but for pollicie : sometimes with
Herod the more easily to destroye
the infant, he also will go and wor-
ship Christ : somtimes with *Simon*
Magus, the better to win credit and
profit, he also must be the great
power of God : sometimes with
Ananias and *Saphyra* to conceale
his hypocrisie : and in a worde,
with this vizard to couer rebelli-
ons, murders, adulteries, & all sorts
of villanies . And dooth this also
touch

the politique Atheist.

religion touch the Papists? witnesse their
common Spanish Inquisition, their holy
piercing league; the Parliament of *Prouince*;
death the court in *France*, called the burning chamber; and the blood of
to dening Martyrs, with the which *om-* Actes and Mo-
numents,
sting *his fere orbis infectus est*: almost the
igion whole world hath beene lately be-
such stained & besmeared. Here might
vnto you see dead mens bones brought
to the barre, and there condemned
igion to the fire for heresie; here might
with you see the mother burning at the
roye stake, the childe from her wombe
wor flying the fire flames, yet throwne At the massacre
in Antwerpe,
immon againe into the middest thereof
t and for an hereticke. Now might you
great heare a hideous noyce crying *occi-*
with *de, trucida, occide trucida, viuat missa,*
ceale *viuat missa*, murder, kill, slay, let the
orde Masse liue, and let all slide. And Felix Earle of
Wattenbr.
belli now might you heare men sweare,
sorts that they would ride vp to the
also spurs in the blood of the *Lutherans*. Illyricus.
uch If

Apet. 12.

or / not made

Math. 7.

Math. 19.

Math. 10.

3. Iohn.

Christ. hom. 9.

Epist. ad coloss.

Concil. Trid.

sect. 22, cap. 8.

If this be not sufficient to open vnto
to thee their Satanicall natures, in
persecuting the seede of the wo
man: then attend a little, and thou
shalt apparantly behold their wol
uish corpes masking in sheepes
cloathing: perswading falshood
for christian truth, and prescribing
deadly poyson, in lewe of whole
some potions to the slaughter of
many a silly soule. For wherevnto
belongeth the withholding of the
sacred scripture from the hungry
people, which are the blessed food
and nourishments of their soules,
commaunded and practised by
Christ, the Apostles, and the Pri
mitiue church? because forsooth
the people being kept in ignorance
(which they say is the mother of
Piety) should not espye their
workes, thereby to detest their
knaueries: wherevnto appertaines
their seruice in an vnknowne

tounge,

vn- young, and hiding from the peo-
s, in ple the onely way vnto saluation,
wo- which is by Christ? but to shew
thou- their Iewish mindes vnto Christ,
wol- and their Atheisticall conceits vn-
epe- to Christianitie. When a Iew of
ood Ratisbone conuerted to the faith,
bing was demanded, why the Iewes
mole- thirsted after the blood of Christi-
er of ans, answered, it was a mysterie
vnto onely knowne vnto the *Rabbins*,
f the and men of highest place: not-
ngry withstanding this was their cu-
ood stome, if any of them were ready
ules, to make an end of this present life:
by a *Rabbin* annoynted him with
Pri- blood, vsing these or such like
both wordes vnto him, saying: If he that
ance was promised in the lawe, and in
er of the Prophets hath truly appeared,
their and if this Iesus crucified be the
their very Messias, then let the blood of
aines that innocent mā that died, cleanse
wne thee from thy sinnes, & helpe thee
ung,

Bellar. lib. 1. de
verb. c. 16.

1. Cor. 14.

Hee found not
Doubt of Christ

Fincelius lib. 3.
de mirac.

*Benjamin Jonson The unmasking of
villainous as garden*

to eternall life. And Epiphanius reports thus of the Iewes of Tiberias, that they would whisper after this sort in a dying mans eare : Beleeue in Iesus of Nazareth, whome our Princes crucified, for he shal come to iudge thee in the latter dayes : were the Iewes aduersaries to Christ, and enemies to their conscience, and doe not our Papists second them in their Atheisme? who teach a man must put his confidence in good workes, for they merit eternall life. Howbeit when Stephen Gardiner lying on his death bed heard the Bishop of Chichester telling him of Gods promises and free iustification by the blood of Christ, he said : what my Lorde will yee open that gap now? then farewell altogether : to me and such other in my case you may speake it, but open this window to the people, and then farewell altogether.

*Acts and Monuments, of the
Bishop of Winchester.*

gether. And sir Christopher Blunt Anno. 1600.
had these wordes at the time of his March. 18.
execution: Beare witnesse I dye a
Catholicke, yet so as I hope to be
saued onely by the death and pas-
sion of Christ, and by his merits,
not ascribing any thing to my
owne workes: yea and Bellarmine
their great Goliath after much with-
standing of the truth, at the last
giues vp his verdit, saying: *propter*
periculum maius glorie tutissimum Bellar. lib. 5. de
est fiduciam totam in sola Dei miseri- iustifi. at. c. 7.
cordia et benignitate reponere: for
the more assurance of future glo-
rie, it is the safest way to put our
whole trust and confidence, in
the mercy and louing kindnesse
of Almighty God. For when
wee haue done all that wee can,
wee are but vnprofitable seruants,
wherefore wee pray not in our
owne righteousness, but in thy
manifold mercies.

John Cardinal
profess. Religio The unmasking of

Benno Cardi-
nal. in vita. &
gest. Hilde-
brand,

Seneca.

soy now *Bo*
unimdo

Aug. ciuitat. 6.
c. 10. & lib. 4.
cap. 26.

Now let the Papist then speake
whether he be that blood desiring
or soule-deuouring Atheist: Pope
Hildebrand, *quia diebus per paganos*
Christum publice persequi non pote-
rat, per falsum Monachum sub habitu
Monastico, sub habitu religionis nomen
Christi fraudulenter subuertere dispo-
nebat : because he could not in
publicke conueniently persecute
Christ, he sought in secret vnder
the pretence of religion, deceitful-
lie to subuert the name of the an-
nointed. The old *Romaines* profes-
sed religion *magis ad morem, quam*
ad rem : rather for fashion then for
truth : and more to satisfie the law,
then to be pleasing vnto God.
Wherefore Pontifex *Sheuola* said,
expedit falli in religione ciuitates, quia
non nisi homines in metu quodam et
officio continendos eandem proponi
cessendum est : It is expedient that
cities should be deceiued concer-
ning

the politique Atheist.

ning religion, because it serues to
no other end, but to keepe them in
feare, and in their dutie. And to
what other end belongs the *Romish*
Indulgences and Popish Purgato-
rie, but to keepe men in feare, and
picke their purses? For who doe
they place in Purgatorie but the
rich and wealthy men, by whome
they may haue proffit and aduan-
tage by helping them out of pry-
son, and praying for them that they
might haue eale? Yet *Harding* som-
times called it *purgatorij pictas flam-*
mas: and *Papyraceos parietes*: pain-
ted flames and paper wals. And
Platina recorded, that Pope Bone-
face the 8. *populis et regibus terrorem*
potius quam religionem incutere co-
nabatur: indeauoured rather to
feare, and terrifie kings and people,
then to instruct them in religion.
Did not the Popes Indulgences
to the *Bokemians*, promise *plenam*

*compared
test before
could Roma*

*Bellar. de purg.
lib. 2. cap. 15.
& 18.*

Platina.

*Ioh. Dubrau.
hist. Bohem.
lib. 13. 1.*

Wolff luth. in forf. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

The unmasking of

condonationem delictorum: full pardon of all their finnes, which made *John Hussius* depart from the sea of *Rome*? And *Tetzelus* that impudent publisher of that trash, perswaded the people *animam in calum euolare quam primum iactus nummulus in cista tinuerit*: the soule should flye to heauen, so soone as the money gingled in the box, which made *Luther* forsake the Pope. And good reason, for what is his religion, but the high way to Atheisme, seeing no man will feare to sinne, that can buy it off with a little money? Hath not perjury, fraticide, theft, whoredome, murder, sacriledge, patricide, and euery sinne his price to be sould in the Popes shop? An absolution for them that carnally know their mother, sister, kinswoman: *tantū quinq; grossis est taxata*: yea any sinne may haue his pardon for his price. Thus may

Huss.

Wolff luth. in forf. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Taxa cancel.
Apost. printed
at Paris, 1520.

Lib. Tax. published at Rome
1475.

13. Rom. Bernard Epist. 42.

*Against the Law of God & the Law of
the politique Atheist. to his Son in
the year 1608*

may the Pope not only breake the laws of God himselfe, but likewise
dispence with others for the same. He will not be subiect to Kings &
Princes, nor permit his Priests, and Monkes to obey the word. Yea illa
*praecepta quae in lege Dei de gradibus
matrimonialibus lata sunt, Papa iure
positiuo sine ecclesiastico immutare po-
test.* He may change the lawe of
God, touching degrees of matri-
monie: and now *Emanuel* king of
Portugall may marry two sisters:
and if the king of *Naples* marry his
fathers sister, *Alexander the sixt* can
grant a dispensation: if the Priest &
cleargie men be adulterers *Episco-
pis datur à pontifice dispensandi fa-
cultas*: the Pope will giue the Bi-
shops power to grant them dispen-
sations: yea *Sixtus the 4.* gaue the
whole familie of the Cardinall
of Saint *Luce* a dispensation to vse
Sodomie in Iune, Iuly, & August.

Chrysost. in
Rom. hom. 23.

Theod. Theo-
oph. Occumen
in Rom. lib. 4.
sent. dist. 34.

C. ac si Clerici,
de iudiciis.
Vulselius
Gronninges.
tract. de indul-
gent.

Religion
The unmasking of

It may be you beholde a peece of
their Atheisticall physnomie, but
will you see it wholly vnmasked?
Matchiauell that politique Atheist
sets it downe for a principle: that
Princeps, quum morte adficere ali-
quem cupit, speciosum aliquem pra-
textum adhibere debet: The Prince
must haue alwayes some probable
pretence for his practise, and then
he may proceed vnto his murders.
As had *Nero*, when he put his Mo-
ther to death, and *Caracalla*, when
he killed his brother *Seta*: The
Iewes making stirres and commo-
tions in *Iudea* and *Samaria*, about
the time of *Neroes* Empery preten-
ded *religio*, and *instaura maiorum*,
religion and statutes of their aun-
ciensters to be the cause of their
rebellion, whereas indeed they ca-
red for nothing lesse then for reli-
gion. *Templum enim, pro cuius gloria*
pugnare se dicebant, igne consumpse-
runt,

Mach. de prin-
cip. cap. 17.

Dion. in Ne-
rone.
Dion. in Cara-
calla.

Iosephus lib. 4.
de bello Iudaic.

ce of rant, et pertinacia sua urbem et eccle-
but sias extrema clade deuastarunt: for
ked? they burned the temple for which
heist they said they tooke vp armes, and
that by their obstinacie vtterly destroy-
ali. ed the citie, and the temple. And is
fra not the Popes pretence religion,
ince when he would achieue any mat-
able ter, or performe any mischise? for
hen who so fulfils not the Popes mind,
lers. must by and by be an hereticke.
Mo. What translated the Empire of Volateran.
hen Constantinople? heresie, as the Popes
The did please to call it. And why was Philip. heret.
mo. Philip the Emperor denounced to Anno. 713.
out be an hereticke? *quod ex mandato*
cen. *Dei Idola ex templis sustulisset*: be-
um, cause he tooke Idols out of the
un- Temples, and from the Chur-
heir ches, according to Gods comman-
ca- dement. Why was *Fredericke* the
eli- second an hereticke? for holding
ria the wrong stirrop of the Pope; why
pse- was *Philip of France* an hereticke? 4. Philip.
nt, be.

De faris

The unmasking of

Betrand. hist.
Thol. Guido.
Perpin. lib. de
heret.

Egiliard.

Palmerius.

Yet it was
evident *Guis-*
os non religio-
nem sed regio-
nem affectare.

because hee would not take v
armes against forraine nations, a
the commandement of Pope Be
niface the eight. How was *Raimon*
handled by his holinesse, for n
burning the *Albigenses*? And w
not religion his pretence, when he
exiled *Desiderius* king of *Italy*, with
wife and children into *Lions*, there
to end his dayes in misery, and his
kingdome made *S. Peters* patrimo
ny? Was not religion the pretence
of that infamous Masacre of *France*,
of the poysoning of *Iohn* king of
England by a Monke, albeit the
king had farmed his crowne of the
Pope? And is it not a Popish acti-
on *hereticis non esse fidem seruandam*
a man may breake his oath, troath,
and faith, that is plighted to an he-
retick? Religion was the pretence,
wherefore *Henry* the third of
France was killed by a dissembling
Monke. Religion was the pretence

why

the politique Atheist.

ke v why an hypocriticall Papist shot
ns, at the Prince of *Auris* with a Gunne,
oe B after he had humbly saluted his
imon Maiestie. And is not this a Popish
or n Theorem, *principi protestanti qui si-*
d w dem non seruat, qui prodit, qui perdit,
en n eum non delinquere? It is no sinne
with to forswear, deceiue, betray, and
there murder, a Prince, that is a prote-
d his stant. Vnder this pretence two *Ja-*
imo bins, with a crosse in their handes
ence procured the murdering of more
race, then 4000. Christians in *Lisbon*,
ng of but were publickely burned for it
t the in *Ebora*, at the commandement
f the of *Emanuel* the king. Vnder this
acti pretence a Gray Frier named bro-
adam ther *Ferdinand dela place* perswa-
path, ded the king of *Castile*, to put
n he sundry Christians to death cal-
nce, ling them Apostates.

Anno, 1600.

l of Vnder this pretence of religion
ling did *Phocas* kill *Mauritius* the Em-
ence peror and his children, and was
why absol-

My dear friend between comfort & despair
I'm disappointed in your temperance in this
I got no reply. The unmasking of

on tronsen ro

...gibt es...

Lib. 1. p. 1. c.

Placing in view

Bonifac. 3.

Specu!, Pontif.

Platina.

January 3.

1584.

absolued both from murder and treason by Pope *Boniface*, vpon this conditiō, that as *Phocas* should be Emperour, so the Pope should be *Episcoporum princeps* and *caput ecclesie*: the prince of the Bishops, and head of the Church: and can a Church whole head is the Pope, & not Christ, be without Atheisme, A church that hath many heads at one time? Yea and vnder this pretence did *Boniface* the eight *Dare regna et auferre* bestow & take away kingdomes, and gather, *aurum plusquam dici potest*, gold without measure: vnder this pretence the Pope sent *Parry*, to kill our blessed Queene *Elizabeth*, promising him for his labor pardon of all his sins: and calles it an holy act. Yea vnder this pretence they sent forth excommunications both against Prince and subiect, debarring the one from his dignitie, and the other

the politique Atheist.

and ther from his dutie. Thus *Sixtus*
 upon the 5. excommunicated *Henry* of
 Bourbon king of *France*, the fourth
 of that name, calling him the pre-
 senced king of *Nauarre*: and *Henry*
 Prince of *Condy*, saying: *Nos illos*
illorum: que posteros priuamus in per-
petuum, &c. We deprive them, &
 their posterity for euer of all their
 royalties, dominions, dignities, &
 offices &c, and then absolues all
 their nobles, vassailes & subiects of
 their oathes, allegiance, and duties
 in paine of excōmunication: And
siquis hoc attenuare præsumpserit,
indignationem omnipotentis Dei, et
beatorum Petri, ac Pauli Apostolo-
rum eius se nouerit incursum: If a-
 ny shall presume to diminish any
 whit hereof, he vndergoes the
 wrath and indignation of almighty
 God, and of his blessed Apostles
Peter and *Paule*. Yet Pope *Clemens*
 the 5. abrogated the decree of *Bo-*
niface

Datum Romæ
 apud S. Marcū.
 Anno. 1584. 5.
 idus Septemb.
 Anno primo
 nostri pontifi-
 catus.

The unmasking of

niface the eight, and freed *Philip* king of *France* from the curse thereof. And *S. Augustine* was of the contrary minde, in his Epistle to *Auxilium*, how be it not subiect to his Popish penalty. Thus *Boniface* the 8. *Martin* the 5. *Iulius* the 2. sent many thundering excommunications into *France*, but they were all disabled by the Counsel and court of *Paris* in *France*. Thus *deft Gregory* the 9. with *Frederick* sending three Bulles to torment him: In the first accusing him of sacriledge, periury, lying, cruelty, patricide, and all vngodlinesse. In the second freeing all people, Cities, Townes iure iurandi religionem from their oathes, & commandes it to be preached vnto the people. In the third, he calles him hereticke, beast, with other vilde tearmes, commanding all Christian people, if they will haue God

Lib. 5. cap. 7.
Extrau. con. c. 7.
Aug. Epist. 75.

Gratian, c. si ha-
bes 24. q. 3.

Extat. apud
Augustinum, in
Anal. cont. Frid.
2. Imperat.

Philo to tender them, and to haue mercy
 curs upon their soules, not to fauour the
 was o Emperor, in deede, worde, or
 pistle thought. Yet saith God, thou shalt
 abie not speake euill of the ruler of the
 Bon people. Thus delt *Gregory* the 7. 2. Leuit.
 us the with *Henry* the 4. most miserably 22. Exod.
 com tyrantizing ouer the silly Emperor,
 t they stirring vp trayterous *Rodolph* 2. Antoninus
 unself against his Lord and Maister, & sen- part. 2.
 Thus ding him a golden crowne with
 erick this inscription. *Petra dedit Petro*, Benno Cardi-
 ment *Petrus Diadama Rodolpho* the rocke nal,
 m of gaue the diadem to *Peter*, and *Pe-*
 elty, ter bestowed it vpon *Rodolph*: but it
 e. In was the ouerthrow both of the
 Ci Pope & *Rodolph*. For *Zedeckias* per-
 gion iury shall not go vnpunished, be- Ezechi. 17. 17.
 ndes 18.
 ple. cause he dispised the oath. Thus
 here delt *Paulus* the 3. with *Henry* the 8.
 wilde king of England a prince of happy
 risti memory. And his Popish *Poole*
 God perswaded with *Charles* the 5. trans-
 to ported his army prepared against
 the

The unmasking of

Cardinal Poole
lib. 3. ad Hen. 8.

Cornel. Agrip.
de vanir. scient.

the Turke into England against
Henry the 8. because the Pope be-
ing banished from hence, here was
sparsum semen Turcicum. Turcisme
was sowed in the land. Thus del-
Clemens the 5. with *Franciscus De*
dalus Duke of *Venice*: But it were
a world to rip vp all their Bulles
and cruell treasons. *Religiosulos, pe-*
reginationum et votorum pretextu
obambulantes prouincias, explorare
secreta, ad omnium prodicionum ge-
nera extractos esse: their Fryars, and
walking mates, vnder pretence of
vowes and pilgrimages, are fitte
companions for all treacheries &
treasons. And no maruell seeing it
is a principle of Papistry: that eue-
rie oathe and vowe must be holy
vnto the Pope; but neither vowe,
nor oath vnto the Prince, but
what shall please his Popedome.
Neither are these Bulles and Bull-
men hurtfull onely vnto Princes,
but

the politique Atheist.

gainst but also full of blasphemies against
 pe be almighty God: as is euident in the
 re wa Bull of *Pius Sixtus* vpon the cele-
 cisme oration of the Iubily, and in the
 s del Bull of *Gregorie* the 9. directed to
 s De *Albert Beham* of *Bath*. Notwith-
 were standing least I seeme to dwell o-
 Bulles uer-long vpon this demonstrati-
 os, pe on: I come vnto the thundring
 texta Bull of *Pius Quintus*, roaring and
 lorare breathing out his beastly threats
 m ge against our gracious Soueraigne
 ,and Queene *Elizabeth*, thus popishly
 ce of inscribed, *Sententiam declaratoriam*
 fitte contra *serenissimam Reginam Anglia*
 es & et *ei adherentes hereticos. Qua etiam*
 ngit *declarantur absoluti omnes subditi à*
 eue- *iuramento fidelitatis, et quocunq; alio*
 holy debito, et deinceps obedientes anathe-
 owe, *mate illaqueantur.* A sentence de-
 but claratory against the most renow-
 me. ned Queene of England, and all
 Bull- her hereticall adherents, absolving
 ces, all her subiects from their oath of
 but

Ex promonstre
 Ioh. Bal. H. Bul-
 ling. Cornel.
 Agrip.

Datum. Romæ
 apud sanctum
 Petrum 5. kalēd
 Mart. Anne.
 1569.

E trusti-

The vnmasking of

trustinesse, loyaltye, and whatsoever other duty, accursing with a fearefull execration all those, that shall yeeld vnto her any seruice or obedience. Beholde the fruites of *Romish* religion, periury, treason, disobedience, and vilde reuiling of the Lords annointed, calling her *serua vitiorum*: the woman seruante of vice and wickednesse. And why? because she yoaked not her selfe vnto his Popeship: held not his stirrup with *Ludonicke*: yeelded not her necke with *Fredericke*: nor gaue him homage paying a hundred markes a yeare with *Richard*: therefore she is a pretēced Queene, and must be excommunicated, cursed, disherited, and what not. Now must *D. Morton* stir vp the English Catholicks to rebellion, and raise cōmotions in the North: now must auricular confession cast the anker of conspiracy: and the traterous

desuites

Anno. 1569.

papista excommunicat upon 2 popes bull.
The politique Atheist.
no so doo so upon 2 antiquities

Jesuites lay their bloody handes vp-
on the Lordes anoynted. a faith-
full progeny issuing from a mur-
dering spanish souldier *Ignatius de*
Laiola. Yet thus delt not the primi-
tive Church with *Constantins*, and
Anastasius, albeit both atached of
heresie, the one with Eutichisme,
and the other with Arrianisme. But
what thinke our moderne Pa-
pists, of this Antichristian Bull?
First they demaund *An catholici*
non teneantur virtute Bullae con-
tra eam arma sumere, eam depo-
nere, incarcerare, vel occidere da-
ta oportunitate et victoria conse-
quenda probabilitate, &c. Whether
the Catholickes are not bound
by the verue of that Bull to take
vp armes against her Maiesty, to
depose, imprison or kil her, if opor-
tunity serue, or if there be any pro-
bability of the victory: vnto which
is answered: *non teneri nisi, &c.*

Concil. Chal-
ceden.

Niceph. 13.

C. 34.

2 papist
upon 2
popes bull
no so doo

These & many
more Articles
of the same
sort were found
and taken in the
search for David
Englefield in
Yorckeshire; &
recorded there
in the memo-
ries of the coun-
cell: intituled
Ad consolatio-
nem & instructi-
onem Anglorū
catholicorum &
confessariorum,

E 2

They

Some few words by
to obey prince The unmasking of

Papists are no
traytors.

Popish Equi-
vocation

They are not simply bound there-
vnto by the vertue of the Bull, ex-
cept the matter be so handled, as
they may be assured of the victory:
and in that case, all are bound to
doe their vitermost for the com-
mon good of faith and religion.
Secondly they demaund *An stante*
Bulla in virtute priuatus possit eam
occidere: whether it be lawfull for
a priuate man to kill her by the
vertue of the Bull: To which it is
answered: It is lawfull out of
doubt, if he be sure by that meanes
to deliuer the kingdome from op-
pression. Thirdly *An Catholici, &c.*
whether the Catholicke may take
an oath that *Elizabeth* is the true
Queene of England. To this after
some demurre is answered, albein
they must not sweare falsely: yet
they may hide, and couer the truth
with any kinde of æquiucation
or doubling, especially if the de-
mandes

the politique Atheist.

mandes be not according to lawe, or before a lawfull Iudge: As if it be demanded whether she be the true Queene, it is enough for their oath if they vnderstand it, that so indeed the common people take her, or her adherents or after any other sort. Fourthly *An Catholici*, &c. Whether the Catholickes for all their oath may by the vertue of the Bull take vp armes against her Maiestie vpon any oportunitie: wherevnto they answer, they may do it in the case of religion: yea although there were no Bull, yet it is lawfull to ouerthrow & thrust a tyrant from the throne. Lastly (to omit the rest) *An princeps aut regina ipsa excommunicata*, &c. Whether the Queene being excommunicated and denounced an heretick, she be also depriued of the right & title of the kingdome, & the people freed from their oath & allegiance;

Bulla quatenus spectat ad fauorem religionis & catholicorum efficac & integrum manet.

Basil. Yet God accepts of the oath according to his meaning that giues the oath, or as he vnderstands it to whome we swear.

The unmasking of

Yet all the Pa-
pists in the
world are not
able to con-
vince her Grace
of any heresie
or tyrannie,

Mach. com. 2.
cap. 13.

Int. quæst. ad tri-
buna^l. iudicis
pertinentes
Q. 2. quomodo
respond. in tri-
bunali hæret.

To which is answered affirmatiue-
ly, adding moreouer, that the
Queene of England not onely be-
cause she is a heretick and a tyrant,
but also because she rules with the
hurt, losse, dammage, and distur-
bance of the whole Church of
England, may be lawfully thrown
from her kingdome, had there bin
no bull published against her.
Beholde how they make the
lawes of God of none effect: *Per-
iurare, fallere, dissimulare*: to for-
swear, dissemble, and deceaue is a
commaundement of their good
Lord *Machiauell*: If they be sum-
moned before heretickes, *sophisticè
iurare et sophisticè respondere*: to
swear deceitfully and to answer
Sophistically is authorized by their
Canons. Indcede the heretickes
called *Henriciani* and *Apostolici*, *in-
ramenta nec licita probarunt, nec pe-
terare dubitarunt*, neither allowed
oathes,

the politique Atheist.

tiue. pathes as lawfull, nor made any
 the question to breake them, or to be
 y be forsworne. Christ bids vs indure
 rant, with patience: the Pope cōmandes
 h the to resist with violence. S. Peter saith
 istur- honor the king: be subiect saith S.
 ch of Paule, and speake not euill of those
 own that are in authority is the concord
 e bin of the scripture: curse not the king
 her. saith the wiseman: pray for kings
 the saith the Apostle, and giue to
 Per- Caesar that which is Casars saith
 for- Christ. *Colimus imperatorem ut ho-*
 e is a *minem à Deo secundum*, we reue-
 good rence the Emperor as one next vn-
 sum- to God saith *Tertullian*. Christians
 istice prayed for the Emperor in the
 : to primitiue Church, and were no
 were rebels: yea it was the poesie of the
 their Elder Church *malumus occidi quàm*
 icks *occidere*, we had rather be killed,
 i, lu- then kil. *Catholica ecclesia docet popu-*
 ec pe- *los ut se subdāt regibus*: the catholick
 wed Church teacheth the people to be

1. Luke.

1. pet. 3. 2.

3. Colos.

2. Titus,

Iude.

10. Ecclef.

1. Timoth. 1.

1. Tim. 2.

2. Math.

Tertul. ad Scap.

Tertul. Apol.

Aug. de morib.

ecclef. catho. lib.

1. c. 30.

*Εἰς τὴν ἐκκλῆσιαν τοῦ κυρίου ἡμεῖς οὐκ ἐκείνους
ἀλλὰ τοὺς βασιλεῖς ἀποκαλύπτει* The unmasking of

subiect vnto Kings : and

Can. Apost. 83. *Βασιλεῖς ἂν ἀρχόντες τιμωρεῖται ἑαυτοὺς, ὡς οἱ κύριοι καὶ κυρίου
ἐκείνου, οὐδὲν ἄλλο, ἢ ὡς κυρίου ἀποκαλύπτει.* If any re-
uile the King, or dishonor the

Maiestrate, if hee be a Clergy-
man, he must be deposed, or if a
lay man, excommunicated. Con-
stantinus, Valens, Valentinian the
younger, Anastasius, Iustinian,
Heraclius, Iustinian the fourth were
hereticall Princes, & Iulian was an
Apostate, yet the church of Christ
indured, serued and obeyed them:

*milites Christiani, serui erunt Impera-
tori infideli. David* would neither
kill Saule, nor suffer any of his soul-
diers to lay their handes vpon the
Lords anoynted. *Ecce Saul non ha-
bebat innocentiam, et tamen habebat
sanctitatem non vita sed vñtionis:*
Yet David was a man of God. *A-*
thamaricus king of Gothes, when he
came to visite *Theodosius* the Em-
peror said : *sine dubio Deus terre-*

Aug. in Psal.
124.

1 Sam. 16.
1 Sam. 21.
1 Sam. 24.
1 Sam. 26.
Aug. cont. lit.
Pezili. lib. 2.
cap. 48.

the politique Atheist.

quis est Imperator, contra quem quicunque manus levare missus fuerit ipse sui sanguinis reus extitit: out of doubt the Emperor is another God on earth, against whome who so shall seeme to lift vp his hands, is guilty of his owne bloud and destruction. Yet *Athamaricus* was an heathen. But the *Iesuites* both against the scripture, nature, religion, and all antiquity allow the murdering of Princes: an evident signe who is their father. The Papists say kings raigne by the Pope: but the scripture saith they rule by God. And he that resistes the king withstādes the ordinance of God. *Ieroboham* was an Idolater, yet none of the Prophets perswaded any of the people to kill him. *Ahab* was an Idolater, yet *Elias* seekes no insurrection. *Jeremy* vnder *Zedechias*, *Daniel* vnder *Nabuchodonosor*, *Christ* vnder *Pilate*, *Iohn* vnder

Paulus Diacon de gest. Rom. lib. I.

D. Allen lib. of the defence of Catholickes 8. Iohn. Walden Contr. Wickliffus lib. 2. 5. Prou. 17. Deut. I. Sam. 9. I. King. 12. I. King. 17.

and murthering of *princes* & *Sts*
The unmasking of

Popes and
Christians
for 700 yeares

examples

vnder Herod, Paule vnder *Felix*,
and Peter vnder *Nero* liue, yet
moue not the people to rebellion.
But the Papists haue beene the au-
thors almost of all the warres euer-
fions, and dissentions, that haue
happened for the space of 700
yeares in disturbed Christendom.
Gregory the second, *Gregory* the
third, and *Leo* the third made *Italy*
decline from their soueraigne Em-
peror. *Adrian* the first set the
Frenchmen against the *Lombardes*,
and maintained *Pippins* rebellions
against king *Childerick*. Were they
not Popes that set the *Frēch* & *Ger-
mans* at oddes, that held war them-
selues against *Henry* the 4. & the 5.
Fredericke the first, and the second
Ludouick Bauarus: and suggested o-
thersto do the like: Were they not
Popes that disturbed *Naples* & *A-
ragon*: sowed discorde betweene
France and *Spaine*, the *Greekes* and

Nor-

the politique Atheist.

Normans: England & France: France
 and Germany : Prince and peo-
 ple? Inſomuch as *Machauell* could
 note the Romaine Church to bee
 the cauſe of all the calamities of I-
 taly. What ſhould I here relate the
 hurliburlies rayſed and increaſed
 by *Julius* the ſecond? the ſlaugh-
 ters cauſed by *Innocentius* the third,
 and *Nicholas* the third? theſe may
 giue vs a taſt, that their whole reli-
 gion is but politique *Atheiſme*. It
 were worth the noting to marke
 how they corrupt the ſcriptures:
 ſuppreſſe the truth, deprauē the
 auncient counſels : falſifie *Synods*,
 change the *Canons*, ſet vp fictions,
 diſplace antiquities ; forge nouel-
 ties; falſifie laws; ſaine authors; per-
 uert tables; burne bills; ſet ſome of
 the fathers vpon the racke, & thruſt
 the reſt into purgatory. Witneſſe
 one for many : *Bellarmino* their
 chiefe champion, whoſe pollicy is
 ſome-

Hift. Flor. lib. 1.
 Guiccard. lib. 1.
 Machi. hiſt.
 Flor. lib. 1.

Of Nice, and
 Conſtantinopl.
 Synod. Carthag.
 can. 6. 2. q. 2. c.
 placuit. c. 36.
 Gratian. diſt. 23.
 c. renouantes.
 Tonſtal burned
 English teſta-
 ments at Pauls
 croſſe.

proprietate et potestate utrum ex utroque
curto Giba & primo

The unmasking of

Index expur-
gatorius.

Abraham.
Sculcteti. Epist.
uscupator.

Concl. Trid.

sometime to change the state of
the cause at his pleasure: sometime
to trouble the whole order with
new distinctions on the wordes:
Now to giue one and the same au-
thor yea one and the same booke
both the liking and the lie, as it shall
be for him, or against him: then to
turne the affirmatiue sentences of
the fathers into Negatiues, and
their negatiues into affirmatiues:
otherwhiles to quote halfe a
speech and period for the whole:
and then againe to bring in coun-
terfeites among the fathers coine:
yea and to preferre the barbarous
translations of the Latins (if they
serue his turne) before the purity
of the *Grecian* coppies, that make
not for him. And it is no pollicie
to keepe their nouices frō reading
the booke of protestants: or was it
not foxlike cruelty to condemne
William Tolwin for an heretick, be-
ing

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ing maister of artes, because he had
bookes of *Frith*, and *Ridley*, *Melan-*
thon, and the confession of the Ger-

Anno. 1541.

mans, compelling him to recant it
at *Paules* crosse? And now men
must build their faith vpon the
Popes mouth, for he cānot err. Yet

Bellar. lib. de
Rom. pontific.
2. & 3.

Liberius was an *Arrian*: *Acasias* a
Nouatian: *Honorius* a *Monothelite*.

Silvester the 2. *John* the 18. *John* the
19. *John* the 20. *Bennet* the 8. *Bennet*

Gratian. 1.
dist. 19.
Platina.
Luitprand.

the 9. *Gregory* the 7. were *Negro-*
mancers. *John* the 13. maintained o-

pen stewes. *Boniface* the 8. was found
guilty of heresie, murder, *Simony*:

and *John* the 14. was conuicted
of heresie by the counsell of

Constance. Howbeit the *Papists*
would not beleue the scriptures,

no not *Christum natum*, *passum* &c.

that *Chrst* was borne, suffred, rose,
neither the resurrection, life euer-

lasting, the trinity, no nor that there
was a God, *Nisi propter ecclesia au-*

thori-

Fascic. tempo
Theod. a Nicen
lib 3. cap. 9.
Abbas Vrlperg.

Benno Card-
nals

maxima qd lib
dotio qd popu
apostolice

manlye netion The unmasking of
adding to 7 Canon of scripture

Stapleton. lib. 1. *thoritatem*, but for the authority of
10. sect. 3. & c. 2. their Church: and yet the church
sect. 6. & c. 13. depends vpon the Pope, *qui plerūq;*
sect. 12. *tantū in se fidei habet, quantum Tur-*

Whittach. cont.
Staplet. de au-
thor. fact. script.
lib. 1. cap. 2.

making newes
Trid. concil.
all tell. 4. cap. 2.
scriptures

Lib. 1. cap. 8.
Stomat,

carum imperator, who for the most
part hath as much faith and religiō
in him, as their great Turke. And I
pray you what more high way can
there be vnto Atheisme, then to
build faith, scriptures, church, and
all vpon the Pope, in whome is no-
thing but a masse of heresie, and
infidelity? No maruell now, if the
canon of the scripture be so vn-
certaine among the Papists, seeing
the Pope may detract, & adde vnto
it what he list. If the third councell
of Carthage decree vpon a canon,
yet may the councell of Trident
adde vnto it *Baruch* and *Ecclesiasti-*
cus: by the priuiledge of his Pope-
ship *Rhenatus Benedictus* vpon com-
mission may adde the 3. & 4. books
of *Esdras* to the Canon. And his
papacie

the politique Atheist.

papacie may put in more into the canon, then either the Fathers, or the *Laodicean* councell: and for the interpretations of the scriptures, if the Romists interpret it, it must stand for the word of God, be it neuer so false and ridiculous. But can the Papists deride their religion? How thinke you? what did *Hildebrand* the Pope whē he asked councell of the diuell? or the Bishops & the sacrificing Priests, demanding Satans iudgement & policie touching the ruine of the *Florentines*, *signo dato hostiam, id est deum suum igni iniiciunt*: when they receiued a discōtented signe, they threw their host, that is their God into the fire. *Boniface* the 8. because *Procherus* tooke part with the *Gibelines*, which were his aduersaries, said vnto him vpō Ashwednesday the solemne day of ashes: *memento homo quod Gibellinus es, et cū Gibellinis in terrā reuerteris*. Remēber mā

Concil. Laod.

c. 84. Origin.

Gelasius.

Nazianz.

Hieron in pro-

log. Galat.

Athanas. in

synops. sacr.

script.

Hosius de expref. verbo Dei.

Benno Cardinal.

Volater. lib. 5.

Georg.

Harding.

Consut. Apol.

Anglic.

Concil. Later

sess. 10. sub.

Leone, 10.

not

The unmasking of

Naclerus Ann.
677. Agathon
in the first gene-
rall Councell at
Constantinople.

Si non caste
tamen caute.

Agrippa. aduers.
Louanienf.

(not that thou art ashes) but that
thou art of the stocke, and facti-
on of the *Gibellines*, and that with
the *Gibellines* thou shalt returne
vnto the earth, and forthwith he
threw ashes in his face. Do they
not defend whoredome, taking tri-
bute à *meretricibus* of stewes and
harlots? do they not defend vsury,
and call them *montes pietatis* rockes
and mountaines of piety and de-
uotion? And was not *Iohannes de*
Casa an arche Prelate, that wrote a
Booke in the commendation of
Sodomy? To omit their baptizing
of Bels, and their other fopperies:
are not these sufficiēt to shew, what
house they come of? did not *Ec-*
chius call marriage beastlinesse, and
yet himselfe had three bastards, the
same yeare he disputed thereof at
Lipsia? But these chaste patrons do
not forswear fornication, adulte-
rie and vncleanenesse, but onely
lawfull

the politique Atheist.

lawfull wedlocke, and honest marriage. If I should tell you what small conscience these Papists make of rayling, flaundering, lying & blaspheming, their *Atheisme* would be ouer plaine and palpable. Who so shall read *Alanus : Bristow : Stapleton : Rishton : Hamilton, Bozius, Vlenberge, Verstergan, Ecchius, Cocleus : Stapilus : Bolfecus : Bellarmine, Harding*, and the Rhemish testament: where they call the protestants, *Turkes, Pagans, Monsters, miracles, Gerions, Briareans, Minotaurs, Centaures*, lyers, impudent, foolish, shameles, ignorant, witles, iewith, heathenish, blasphemous, villaines, harlots, madmen, theues, coblers, cananites, apostates, heretiekes, diuells, letchers, tinkers, tapsters, fiddlers, pipers, that they make no account of the articles of their faith, and such like, may easily discern in them the spirit of the dragon and of *Atheisme*. They make no bones

Ross. lib. de
iust. reip. Christi.
Imp. cap. 5.

Hard. in defens.
Apol.

Bellar. præfat. 22
controu. de
Christ.

Rhemist. ubiq.

*no iust. Christi
Lorum de papistis
Babilon protestant*

Staple. in Whit-
tak. & de Iewello
lu. 10. 9.

Bellar. de notis
Eccles. lib. 4.
cap. 8.

The unmasking of

to bely religious and good men (so they might colour their religion) as you may see by these two examples in steede of many.

Examples of
Calvin's
advice to
the people
of Geneva

Cyprian,

Calu. in Epist.
instit. Christi.

They write that *Caluin* calling vp on the diuel, blaspheming & swearing gaue vp the ghost, cursing the day when he began to apply himselfe to study and writing: yea that in his life time he had forsaken the Church of God, and betaken himselfe to papisme: but *mendacia diu non fallunt*: lyes last not long: For *Caluin* answering for himselfe saith: *fallitur Diabolus cum tota sua caterua, si me putidis suis mendacijs obruendo, hac indignitate fractiorem vel magis lentum fore putat: quia Deum pro sua immensa bonitate daturum mihi confido, ut in cursu sanctae suae uocationis equabili tolerantia perseuerem*: the diuell is deceiued with all his army, if ouercharging me with their stinking lies he thinks by this indignitie to weaken and discour-

rage

the politique Atheist.

(so) rage me : because I trust that God
 on) of his goodnes will so inable me as
 ex) I shall perseuere in the course of his
 vp) holy calling, with the same paines,
 vea) and patience. And of Beza they set
 the) out many copies in print, that him-
 im) selfe at his death did turne Papist &
 that) with him the whole church of Ge-
 the) neua in this sort. *Theodorus Beza ut*
 im) *semorti vicinū sensit, corā pleno senatū*
 i diu) *Geneuensi palinodiam cecinit, hortans*
 For) *et per dei amorē eundē senatū totūq;*
 else) *populū Geneuensem rogans, ut si coh-*
 a sua) *redes Christi in aeterna vita esse velint*
 acijs) *relieto errore Calvinismi, ad catholica*
 rem) *sedis observantiā et religionem toto*
 De-) *pectore sese converterent, &c.* which
 rum) Beza himselfe furnishing convicted
 vo-) of falshood, & the whole Church
 Gene-) of Geneva writing in their owne &
 h all) his behalfe proued to be a detesta-
 with) ble slander & shameles lying fictiō.
 this) And are they lesse liberall of their
 cou-) blasphemies, that say we are able to
 rage) do more thē we ought, yea plusquā

Theod. Beza.
ad Ioan Guis.
Struckiū in Sac.
Theolog. in ec-
cles. Tigurin.
protest. Epist.
& pastorum ac
protest. Gene-
uens responsio-
on put. diss. &
impudentiss.
Commentum
Monachorum
sac. nomen Iesu
ementum de
Theodori Bezz
obitu eiusdem
ac totius Eccle-
sia Geneuens. ad
p. l. l. l. de
fectionem.

popis blasphemies
minor against
god & Christ

*of the Lord God, nor yet he unmasking of
what is in giving it to be kept at the law*
Bellar. lib. 2. de reuera facere tenemur, more then
Monach. cap. 13

Nazjacez.

Rhē. 1. Tim. 1.
Aquin. supplc.
25. q. art. 1.

Pomormitan.
lib. confirmat.

Defens. Apol.
Iewell.

Piph. 3. de eccl.
Eckius.

we are bound to doe by the law of
God. And if we cannot keepe the
law of God *Deus esset omni tyran-
no ini quior et crudelior* : then were
God more cruell and vniust then
any tyrant . Notwithstanding
to iudicū appropriatū, virtutū ūmū addecent : not to
finhe is aboue the reach of man.
And what Papist cā loue the Lord
with all his hart, minde, soule, and
strength, that make the Pope equal
to God and his Christ ? *Papa et
Christus faciunt unū consistorium* the
Pope and Christ make one con-
sistory. That say Francis did as
much as Christ *imopla fecit quam
Christus* : yea he did more then
Christ. That call the scriptures
dumbe, dead, and Inckhorne diui-
nity, yea & deny there is any iot of
diuinity in them, *qua nos ad credē-
dum* : that can bind vs by religion
to beleeuē them. Is not this the ve-
ry top of *Atheisme*, to deny the
scrip-

the politique Atheist.

scriptures to be the word of God? Andrad, lib. 3. defens. concil. Trid.
For this cause they haue printed bookes of the insufficiency of the scriptures, & the vncertainty of the same. And now they must not bee Authentick *nisi ecclesie autoritate* vnlesse the Church authorize the. Ecchius, Enchir. de author. eccle. resp. 3. de obiect. haret.
For *omnis quæ nunc est scripturarum autoritas, ab ecclesiæ autoritate dependet necessario*: all the authority, which now the scripture hath, depends necessarily vpon the authority of the church. No neither should they be cannonicall, nor be of any force among the Papists *nisi nos ecclesiæ doceret autoritas*: but Hossius, lib. 3. de author. scrip.
for the authority of their Church: yea *tantum valent, quantum Aesopi fabula*: but for the testimony of their Church, they would esteeme no more of the scriptures, the they doe of *Aesops* fables. No maruell then if they make *David* a Ballad maker, and equall fables, Canons, Epistles, Extrauagants, Constitutions.

...the unmasking of

Hofius lib. de
verbo Lxi.

Andrad lib. 7.
Lindan lib. 1.
c. 4. & 5. dist. 15.
Sancta Roma.

Ioh. Cuspius
de Saracenis.

...the cup from the people, decreed by Pope John the 23, in the counsel of Constance: mingle water with wine, & ad salt, spittle, oyle, exorcismes, & what not vnto baptisme. Yet the scripture permits none to know aboue that which is written, no not an Angel from heauen: for euery man is a lyer, but God is true. And so is the Pope (saith the Papist) for he is a God. What now remaines, if God sent vs the scriptures for a rule

Bellar. lib. 1. de
baptismo. c. 2.
& 27.

1. Corinth. 4.
1. Galathians.
3. Romans.

tions, and traditions with the scripture or if they make new scriptures as *Nouum Euangelium*, the new gospel, our Ladies Psalter, the legends of Martirs: new sacraments, prefer traditiōs aboue the scripture and make traditions the foundation of the scriptures. *Scriptura auctoritas euanesceat penitus, nisi eam traditio in fundamentū stabiliat*, whereas no Turke, or Saracē dare change one jot of *Mahomets* lawe: the Papists dare change the law of God: take the cup frō the people, decreed by Pope *Iohn* the 23, in the counsel of *Constāce*: mingle water with wine, & ad salt, spittle, oyle, exorcismes, & what not vnto baptisme. Yet the scripture permits none to know aboue that which is written, no not an Angel from heauen: for euery man is a lyer, but God is true. And so is the Pope (saith the Papist) for he is a God. What now remaines, if God sent vs the scriptures for a

rule

to be corrupt. & to 50 Apocryphal
the politique Atheist.

rule for our saluatiō, but to belceue
they be both true & sufficiēt for vs,
or else to imagine that God in thē
either could not, wold not or durst
not reueale the truth vnto vs, which
is grose Atheisme once to suppose.
Indeed the old hereticks indeuou-
ring to deface womākinde, & con-
demne wedlock, alledged testimo-
nies *ex quodā euangelio Apocripho se-*
cundū Ægyptios: out of a certaine A-
pocriphal gospel, according to the
Ægyptians: & from the gospel of S.
Iames. The *Manickes* held the scrip-
tures to be corrupt: *Heludius* was
perswaded that the *Greeke* copies
were false, yea the heretickes, not
daring to stand to the Canonickall
scriptures, vsed *Apocrypha* as the
gospel of the *Hebrewes*: the gos-
pell of *Euah*: the gospel of *Phi-*
lip, the gospel of *Nicodemus*; the
gospel of perfection: the questi-
ons of our Ladye the more and
the lesse: the reuelation of *Adam*

Clemens, Alex.
lib. 3. from,

Aug. lib. I. de
mor. cap. 29.

not from
papistes

none gospel

The unmasking of

Concil. Trid.
sess. 4. decr. 1.
Bellar. lib. 2.
de script. cap. 1.
& de verbo De
lib. 2. cap. 10.

Isid. Epist. ad
lector ante ver
sionē bibliorū.

and so forth: many of these had the disciples of *Marrion*: And *Tatian* from the foure Euangelists compounded a diatefferon as a quitef-
fleece for his followers. The Papists not behind with any, hold the he-
brew text to be corrupt, and there-
fore authorize only the latin: how
be it *Isodorus Clarus* saith: that in
the latin, and common interpreta-
tion there be innumerable faul-
ties, whereof he amended 8. thousand
in his translation: notwithstanding
for all his paines, his translatiō was
condemned by the *Spanish* inqui-
sition. For Apocrypha they haue pro-
teuangelium Iacobi: the Gospell of
James, the lyturgy of *James*: the
Gospell of *Nicodemus Prochorus* his
history of *Iohn* the Euangelist: the
Epistles of *Martialis*: *Abdias* of the
liues of the Apostles, and (to omit
all the rest) nouum euāgelium Cyrilli
cuiusdam monachi Carmelite a new
gospel of a certaine *Cāmelite* Monk
named

pope & his
the politique Atheist.

named *Cyrellus*, the sum whereof
is *deum patrem sub lege, &c.* God the
father raigned in the time of the
law: God the sonne in the time of
grace, but now the 4. begging or-
ders being erected, the holy Ghost
is authorized in his kingdome, and
shall so continue to the end of the
world, & who so wil be saved, must
of necessity beleue this gospel &
yet many withstood as *Gulielme de*
facto amore: Guid. Bonatus who writ
a booke against it: But *Māfred* king
of *Cicily* was excommunicated by
the Pope, because he detested this
gospel: *Gerardus Saragellus* was
burned at *Parma* for refusing it.
Thus they disable the word of God
to set vp their owne inuentions:
which how it may be without *A-*
theisme I rest to be instructed by
the politick Papist. *Gregory* and *Se-*
dulius pointing out vnto vs *Anti-*
christ, affirme *Antichristum* *Iudacias*
ceremonias reuocaturū that antichrist
should

Lib. de Penit.
cap. 8. Math.

Parisiens.
Thom. Cranti-
prat.

Fascic. temporis.
Ioh. Hull.
tom. 2.

Greg. Epist. 3.
lib. II.
Seculus 2.
Tactal. 2.

The unmasking of

Ensch. lib. 5.

cap. 14. I. 5. 19.
&c.

Tertul. lib. de
præscript. hæret.

Tho. Aquin. I. 2.
Q. 1. 3. Art. 4.

Boernus.
Aubanus de
gent. mor.

Guicciard.
funerall I.
Blondus trium.
Mantuan. fast.
Belethur.
Aug. de confess.
Euang. I. 2. I. 1.

should call againe the Iewish ceremonies. But the Papists haue replenished the church both with Iudaisme and Gentilisme, yet *Blastus* was counted an heretick, *quod latenter vult Iudaismum introducere*: because he laboured vnder-hand to bring *Iudaisme* into the Church of *Rome*. And saith *Thomas of Aquin*, *Gentilitatis ritus repudiabatur tanquā omnino illicitus, et a Deo sēper prohibitus. Ritūs autē legis cessabat tanquā impletus per Christi passionem, utpote a Deo in figuram Christi constitutus*: the rites & ceremonies of the *Gentiles* were reiected & refused, as altogether vnlawfull, & for euer forbiddē of God: but the ceremonies of the law did cease, as being fulfilled by the passion of Christ, being ordained of God to be a figure of Christ. Notwithstanding the Papists haue borrowed of both, worshipping God after another manner then he had prescribed: & not seruing Christ according to the

limited by papists by 21st June 1606.
the politique Atheist.

knowledge of the truth. The *Ægyptians* serued God vnder the shapes of beasts: the *Philistins* vnder the shape of *Dagon* a Fish; the *Gracians* of a man; the *Caldeans* had their *Baal*; the *Sidonians* had their *Asthe-roth*; *Amonites*, *Moloch*; *Syrians*, *Rim-non*, and so forth: yea thus did the *Iewes*, *Arrians*, *Mahometists* worship God otherwise then he had reuealed in his word. For they honored not the Sonne, as they did the Father; but serued him, teaching for doctrines the commandements of men. Yet the Papist serues & represents God in an Idoll, and many wayes like the Iewes & Heathens doth dishonor him. For the *Gentile* could say, *nō ipsa timemus, sed eos ad quorū imaginē ficta, et quorū nomini-bus consecrata sunt*: we neither feare nor worship the Image, but the thing represented by the Image: And yet *S. Paul* saith, that the *Gentile* turned the trueth of God into a lye: namely the glorie of the

Lactan. lib. 5. cap. 10.
 I. Sam. 5.
 23. Numb.
 I. King. 11.
 I. King. 13.
 2. Kings. 5.
 5. Iohn. 23. 15.
 Math. 9.

Lactan. de falsi. relig. lib. 2. c. 20

Aug. in Psa. 113.
 I. Romanes.
 Plato in Phæd.
 Virgil. Aeneid. 1

Plutarch. de sera vindicta

Aug. ciu. 2. c. 13.

incorruptible God, into the similitude of a corruptible man. The Heathens praied to the dead, as *Aeneas* to *Anchises*: so do the Papists. The heathēns made a Purgatory: so do the Papists. The Heathens had shaven crownes, turnings in the altars, sacrificings, pompous solemnities, adorations, muscally measures, &c. and so haue the Papists: their Priests must be single because the legall Priests did seperate themselves from their wiues in their course of sacrifice: wherfore *Siricius* will forbid Priests marriages: and *Gregory* the 9. wil take it cleane away. Howbeit (saith *Clemens*) the hereticks tooke occasion to forbid priests mariages *ex Ethnicorum exemplis*, from the exāple of the Heathens. Thus they tooke examples *ab Hierapohntis Atheniensibus* from the *Athenian* expounders, who lost their strength with drinking Hemlock: & vnder pretence of puritie, excluded

Boemus de
Gent. mor. lib.

In fine
 Bellar. de cleria.
 lib. I. cap. 19.
 dist. 81.

Pol. Virg. lib. 5.
cap. 4.

Clemen^s.
Alex.lib. 3.
From.

Hieron. lib. 2.
eccl. latinian.

the politique Atheist.

excluded lawfull wedlocke from
their idolatrous sacrifices, saying :

abstinet à sacris Euseb. de prep.

Cui tulit hesternā gaudia nocte Venus. Euang. 18.

Of this herelie were sometime the
Essens, borrowing their kinde of
life from *Pythagoras* rules, the first
chapter whereof was *improbia qam*,
the contempt of marriage. Some
thinke their prohibitions came frō
the gospell of *S. James*; others from
the exāple of *Adam*, that knew not
his wife before his fall: other from
Abdias the *Babyloniā* writing of the
Acts of the Apostles: but howsoe-
uer *Mantuā* sets this brand vpon the.

Adamites.

Guido per. iij.
lib. de flar. et lib.

Romulidū leges quasunt conubia contra.

Esse malas vere prohibent, &c.

That those *Romish* lawes are full of
impiety and vngodlinesse. If the
Nazurites and *Rechabites* had their
vowes, the Papists will runne in
debt vnto them for their Monkes,
& votaries: If *Moses* and *Elias* fast
fortie dayes, they must needes af-
foord the Papists the time of Lent
from

Bellar. de Mo-
nach. lib. I. c. 5.

Rhem. in Math.
4. sect. 2.

*Enoynting, & of the crossing, & anoynting in
Baptisme & of additions to Popish Cerimonies*

Polyd. Virg. lib.
6. cap. 6.
5. Numb.
19. Numb.

Bellar. de cultu.
sanct. 3. lib. ca. 7.

Sigebert.
Volater.
Polyd. lib. 5.
cap. 9.

Bellar. de sacra.
confir. lib. 2. c. 8.

Leuit. 4.

Bellar. de missa
lib. 2. cap. 1.
Platina, lib. 8.
& 9.

from their examples: *Paule* the first will lend vnto it a lenten seruice: and *Gregory* vpō his Popish liberality will ad 4. dayes vnto it: yet he will take away Milke, Cheefe, Butter, Egges; And if the papists haue neede of consecrated oyle, salt, water, ashes, they must come a begging to the Iewes. *Innocentius*, and *Felix* the fourth will bestowe it kindly vpon the sick. But *Siluester* will haue the Bishops anoynted after the manner of the *Leuiticall* Priests. And if the lawe prescribe anoyntings, the Papists wilbe bold to borrow it. & *Damasus* will haue the crossing with *Chrisme* vpon the brow at baptisme: yea if the Iewes had their sacrifices for sinne, the Popes will haue their Masse, or els they will runne vpon the score: yea here the Pope will shew his liberality: *Gregory* will giue vnto it the *Antiphonæ* and 9. times *Kyrieleyson*. Yea if needes be, whatsoeuer *Celestine*, *Sixtus*, *Innocentius* the first, *Ser-*

~~missor the politique Atheist~~
~~for the first, Gelasius, Leo and o-~~
 thers haue begunne, he will alter,
 and change, saying: *sancti Patres nō*
statim omnia ad decorum officij per-
tinentia videre potuerunt, sed diuer-
si diuersa ordinauerunt: the holy
 fathers could not see all that was
 needefull for so high a seruice as
 the Masse, whence grew a contro-
 uersie, whether the *Ambrosian*, or
 the *Gregorian* seruice were to be
 preferred. But downe went the
Ambrosian in the time of *Charles*
 the great, with fire and faggot both
 for it, and the vpholders thereof.
 And the first Lattin Masse was
 sung at the sixt Synod of *Constanti-*
nople in the yeare 656. the true
 nūber of antichrist. *Sergius* besto-
 wed vpon it *agnus dei*: others the
 worshiping of the host at *Elenatiō*
 as also the carriage of it with lightes
 and other superstitions vnto the
 sick: others borrowed massing gar-
 ments frō the attrying of the priests
 in

Hist. Lombard.
 de tribus varia-
 tatibus missa.

Sanguine missa.
 Cr. ult.
 Bale in Centuar.
 cap. 8.
 Apoc. I.

The unmasking of

Bellar. de Missa in the old law: *Stephanus* ordained was
lib. 2. cap. 15. altars after the maner of the Iewes: *eaſt*
Poly. lib. 6. c. 13. *Silueſter* beſtowed both linnē *Albe* *peri*
Platina. and corporals, yet *Sixtus* will not *ſile*
 haue the Priest to weare his robes *bur*
 but in an holy place. If *Salomons* the *the*
 Temple be all gorgious, they will *Gé*
 adorne their Churches, with ima- *of P*
 ges, Croſſes, Golde &c, because of *of C*
 his example. If *Constantine* in the *of t*
Polyd. li. 6. c. 13. yeare 707. giue leaue for Images to *ban*
 be painted in *S. Peters* porch at *Six*
Rome: Gregory the third in the yeare *pre*
 731. will haue the to be worshiped. *our*
Lenit. 13. And because the Leuiticall Priests *of I*
 had the discerning of the leprous *feal*
 persons: the Popish Priests must *ry*
Bellar. de pñit. haue auricular confession, yea it *Bon*
lib. 3. c. 3. must be a sacrament, *et siue hac non* *ſalt*
Lombard lib. 4 *patere viam ad calum* and without *Gre*
dist. 17. this, there must be no way where- *Ioh.*
 by to enter into heauen: yet *Gratiā* *led*
Innocent. 3. in doubted of it: *Augustine* wrought *hea*
com. lat. c. 21. against it: & in the church *Ad inuentionem* *cro*
 defending the vnity of essence, it
 was

the politique Atheist.

ordained.

was altogether abrogated. But Gratian, dist. 1.
de penit.
least the Papist should be lesse superstitious, then either Jew or Gentile: *Leo* the third appointed the burning of Frankincense, after the manner both of Jewes and Aug. confess. 10
cap. 3.
Gentiles: *Silvester* ordained the feast of *Petri ad Vincula*; *Vigilius* the feast of Candlemas: *Honorius* the feast of the exaltation of the crosse: *Vribanus* the 4. Corpus Christi day. Hist. Tripart.
lib. 9. cap. 35.
Polyd. li. 5. c. 10
Poly. lib. 6. c. 8.
Sigebert volat.
Extrauagan.
Sixtus the fourth the dayes of the presentation, and conception of our Lady, of Saint *Anne*, and of *Ioseph*. *John* the eighteenth the feast of all soules. And *Gregory* the 4. the feast of all Saints, *Boniface* bestowed vpon the Saints fasting euens. *Sergius* shrines. Polydor. 6. c. 4.
Gregory veneration. *Leo* hymnes, *John* the 22. a saints bell to be tolled thrise euery day, whereat the hearers should streight wayes crowch downe and say the Platina.
Nauder.

G

Maria.

The unmasking of

Polyd. 6. ca. 11. *Maria.* *Fælix* cōsecrated altars, and
Platina. *Boniface* bestowed both church &
Polyd. li. 6. c. 11 altars on theeues for sanctuaries,
Gratian. *Innocentius* must haue the Pax car-
Isidor. ried about on festiuall dayes to be
Volat. kissed: *Vrbanus* the cōmunion cup
Platina. to be of gold. *Zozimus* the Pascall
Sauel. taper on Easter eeuē to be hallow-
Sigebret. ed *Vitellian* organs, and instrumēt
Polyd. lib. 6. in the church. *Celestine* the Psalmes
cap. 2. to be sung after the order of *Anti-
phones.* *Leo* Masse for the dead. *Pe-
lagius* & *Vrbanus* canonical houres,
Greg. 4. Epist. *Gregory* large processions: *Leo* pet-
cap. 88. tit processions; and *Agapetus* must
haue those processions to go round
about the church euery Sunday.
Polyd. li. 6. c. 11. Behold how they worship God af-
Greg. 4. Epist. ter their owne fantacies, putting
cap. 88. therevnto canonical houres, Mat-
Polyd. 6. cap. 11. tins, Masse, Procession, Sensing,
Velat. Saints, holy dayes, compleine, Li-
Platina. tanies, Inuocations, Images, Dir-
Martin. Carfu. ges for the dead, Ladies Psalters,
Ian. Hugo. Flo-
ria cent. Ptolom
Lucif. Godtrid.

Bapti-

the politique Atheist.

and Baptized Bels, Beads, Altars, Or-
gans, Songs, Wax, lights, Banners,
reliques, crosses, holy water, and
car- forraine touns. Yea oyle, creame,
o be spittle, vnctions, shauings, ashes,
cup watchings, pageants, vowes, pil-
scall grimages, fastings, and a world of
ow- sencelesse ceremonies. Is not this
nēt's to change the worship of God into
mes idolatry, superstition, humaine in-
anti- uentions, mens commandements,
. Pe- and vtterly to abolish it? *Bethen e-*
ures, *nim quæ prius vocabatur domus Dei,*
pet- *postquam vittuli in ea positi sunt, Be-*
nuft *thauen erat, id est domus inutilis, et*
und *domus Idoli:* For Bethel that before
day. was called the house of God, after
daf- the Calues were placed in it, was
ting *Bethauen* the house of Idols; then
Mat- what can the church of *Rome* be,
ing, but *Bethauen*, that sets vp the wor-
Li- shipping of Angels; Inuocation
Dir- of the dead, adoration of the
ers, crosse, of Images, of reliques, of the
pti- bread in the sacrament, with all

Viterbius.

Antonius Floris

John Rufus.

Guliel. Durand;

in rat. diuinor;

Hieron in Osea
lib. I. cap. 4.

The unmasking of

Guliel. Whita.
aduers. Staplet.
præfat. ad lecto-
rem.

Scotus prolog.
sent. q. 12.

Barnard de.
confid. ad Eugē.
lib. 4.
Barnard. in
serm. 33.

Forbes

Holcot. in Sap.
Lect. 183.

those superstitious ceremonies, & many more before recounted. But let the whole religion of Papistry be a profession of a coloured *Atheisme*, a good life wil mend all: *modo habeant bonos motus rationi naturali conuenientes, caueantque ea quæ ratio naturalis mala et fugienda esse docet*: If they neither be baptised, nor haue any Church, or teaching, yer they may be saued, if they carry a good minde, haue an honest intent, and walke according to the lawes of nature, and reason, as the Papists do. For they, *ante omnia sapientes sunt ut faciant mala, bonum autem facere nesciunt, blandissimi a simplicitissimi dissimulatores, et malignatores, mordacissimi detractores, nissimi proditores*: are wise to do euil, but know not how to do good, most fawning flatterers, biting flatterers, deepe dissemblers, & malicious traitors: Priests of *Baal*, *Dagon*

gon

the politique Atheist.

gon, Priapus, Angels of hell. *Senatus pharisaorum, Coloni purpurata meretricis: Babylonians*, Pharises, inhabitants of the purple coloured whore, seruantes of Antichrist: persecutors of Christ and his Church: sicke from the soale of the foote, to the crowne of the head: roaring Lyons, and deuouring Wolues. Many goe vnto Rome some what good, but returne very bad. *Eugenius ascendit Iericho, incidit in latrones: Eugenius* was fetcht to Rome to be Pope, he went vp to *Iericho*, but he fell among theeues.

Hieron. præfat.
Didym. de spiri-
tu sancto.
Bernard. in
cant. 33. & in
conuert.
sancti Paul.
serm. 1.

Hieron. in
Soph. 3.

Grego. hom. 17
in Ezechi.
Hieron. in
Ier. 2.

Proh pudor hos tolerare potest ecclesia porcos,
Duntaxat ventri, veneri, somnoque vacantes:

O shame, can any Church stil suffer Papistry,
That nought regards but belly,
sleepe and venery?

Bernard.
Epist. 147.

Amirgulus Confessionals Emptied
C. 94 popst coffs Dore's birth at Chyob
Dore's fones The unmasking of

**Palingen, lib. 9.
in Sagittario.**

Zoo. hist.
trip. lib. 9. c. 35

Cyprian. Epist.
II.

Luitprand. lib. 2
cap. 13.

Iohann. Textor.
Henricus Agrip.

Volare.

Iohan Textor
in off.c.

When *Nertarius* began to set a
broach auricular confession at *Con-
stantinople*, a certaine Gentlewoman
being confessed of a Priest, and en-
ioyned to fast, pray in the Church,
was in the time of her penance ra-
uished by an holy *Deacon*, which
tooke great paines in the sanctuary
to obserue the vow of chastity:
wherupō at the peoples exclama-
tions it was there again dissolved.
Pope *Iohn* the 13. was begotten by
Iohn the 12. of an arrant strūpet; &
Iohn the 10. was borne of fornicati-
on, begottē by Pope *Sergius*, vpon
an whore called *Marozia*: yea *Peter
Lombard* Maister of sentences:
Peter Comester Maister of histories,
& the Monke *Gratian* compiler of
the lawes, were borne betwixt an
holy Nun & a Priest. *Philip* the holy
Abbot of *Vallisolet*, and archbishop
of *Hispalis* in Spaine, kept *Christians*
his brother *Alphonsus* wife himselfe
still liuing. *Petrus Mendosa* Cardi-

the politique Atheist.

hall of *Valens* had two bastards by *Boccace*,
Elizabeth wife to *Ferdinand*. Some *Pogginius*,

one ghostly father hath corrupted
in his time a 100. Nunnes & Mai-
dens: some 200. some more, some
lesse. *Agrippa* reporteth of a Bishop, *Agrip. de incer-*
that boasted at his table, that he had *titud. scient.*
in his diocesse eleauen thousand *cap. 64.*

priests, which paid yearly a *French*
crowne for whores keeping, be-
sides occupying with other mens
wiues. *Hildebrand*, that withstrai-
ned the marriage of Priests, was
himselfe a *Necromancer*, a murthe-
rer, a suppresser of princes, & kept
Maude the Duches of *Lothary*, both
in the daies of her husband *Gozilow*,
& also after his death, leading her
about with him in his Coach. At
what time *Iohannes de Cremona* the

Lambard Shaf-
san, in Cronis

Ranulph in po-
lycron. lib. 7.
cap. 13.

Popes Legate à latere came from
Rome vnto England to forbidde
priests wiues, he was taken himselfe
with a whore the night following.

Guliel. Maul-
mesbury.
Flor. hist.

Benno Cardinalis saith, that the

G A finish.

Henry Hun-
tington, lib. 7.
Benno Card. in
vita Hildebrand.

Auentine, pag.
584.

Agripp. de Le-
nocin. & crat.
ad Louanienf.

Luitprand, li. 6.
cap. 6. and .7.

Platina in vita
Marcel.

finishing of the thousand yeares, when the Dragon should be loosed, was in *Pontificatu Sergij secundi* in the Popedome of *Sergius* the second, whom a diuell strangled vpon a compact betweene him, and the Pope, as he was saying Masse in the open sight of all men. Neither was it without cause, that the Germans called *Hildebrand* *Hellebrand* a fire brand of hell. But why do I insift in these petty matters? did not Pope *Sixtus* builde a stewes at *Rome*, which bring in yearly twenty thousand Duckates? yea what should *Boniface* the 7. *Syluester* the 2. *Bennet* the 9. *Gregory* the 7. *Gregory* the 9. *Innocentius* the eight? did not *Sixtus* the fourth make a stewes at *Rome*, appointing it both for Masculine and Fæminine: & *John* the twelue made a stewes of his pallace, and dranke a carouse to the diuell. He that

the politique Atheist.

are, that will know more let him search Mantuan
Eclog.5.
Pastor.2.
Sile.1.
 loo- *Platina, Mantuan* and others, and
 undi he shall finde enough to make his
 e se- cares to tingle. *Budaus* speaking of
 gled the French Bishops saith, they Budrus Annot.
prior. in lege
de leg. pag. 121.
 him, were more like hogs then men *pra-*
 ying *morum turpitudine et inscitia: Pe-*
 nen. *trarch* calleth the church of *Rome*
 that *scholam errorum*: the temple of he-
 and resies, deflecting from the worship
 But of God, vnto the worship of *Bac-*
 nat- *chus* and *Venus*: yea he calleth it
 ilde *Babylonia*, an impudent harlot
 g in where *veritas* is *dementia*, *abstinen-*
 ack- *tia rusticitas*, *pudicitia probru*, *bono-*
 the *rum hostis*, *malorum hospes*: truth is
 Gre- madnes, abstinence clownery,
 nti- shamefastnes dishonesty, it is an
 the host for the wicked, an enemy to
 ap- the godly. And from thence comes
 ine all the mischief in the world.
 lse *Theodorus a Niem* recording the
 nd *Schisme* betweene *Vrban* the 6. and
 He *Clement*, relates of nothing but
 at warres

Vinor. Labyr.
tract. 5. cap. 3.

*Religious men now compared to
Drunkards, &c. The unmasking of*

Gualter Mape-
sius in Rhyth-
mus.

Scriblius in
Cornupedia,

Bridenbrach, in
suz peregr.
hystor.

Abbas Vrsper-
gen. de Inno-
cent. 3. & Boni-
fac. 8.

warres, seditions, murders, con-
tentions, lustes and ambitions: and
speaking of the Nunnes & Monkes
from the testimony of Gregory
the 12. he calleth them *ebrios, con-
cabinarios, homicidas*, drunkardes,
letchers, murderers, with many
other tearmes besitting rather di-
uells then men. Some call their
prelates *Heredes Luciferi*, heires of
Lucifer: others say their monaste-
ries *prater Penelopes sponso*, *Nebu-
lones, Alcinoosque neminem hodie e-
ducunt*: nourish none but wan-
tons, knaues, whores, & ribbaldes.
Some compare their officers to
Pilates sleeping on the sea: to dogs
that cannot barke, to watchmen
without their trumpets. *O tempora,
O mores: Gaude mater Roma et quia
per malitiam hominum, non per tu-
am religionem orbem viciisti*: reioyce
O Rome, because thou hast van-
quished the world, not by thy re-
ligion

the politike Atheist
ligion, but by the wickednesse of
thy people. Thy Priests haue tur-
ned Gods ten commaundements
into one precept, *da p. cunctam* giue,
giue, *Paulus* the 4. set vp vsury: *Iuli-*
us the 3. was an extortioner, and
Pius the 4. prayed vpō the church,
Vigilius, *Iohn* the 11. *Constantius* the
2. *Iohn* the 12. *Benedict* the 5. *Iohn*
the 19. *Benedict* the 9. *Siluester* the
3. *Gregory* the 6. *Iohn* the 18. *Dama-*
fusus the 2. *Gregory* the 7. *Boniface* the
eight, and who not eyther by the
diuell, deceite, fauour, force, or
money attayned the Popedome.
Here bawdes, cookes, horlkee-
pers, children, and all for money,
were preferred to Ecclesiasticall
dignities. Here Paradise and Pur-
gatory, lustice, & iudgement, & all
for mony. *Boniface* the 9. in a short
time got for pardons out of one
kingdome an 100. thousand *Flo-*
rens. *O Roma, latere super iniquitates*

filiorum

Brigit Anno.
1370.

Onuphrius.

Fascic. tempot
Luitprand.
Flatina.

Guicciard. lib. 1

Aureum specul.
in Antilogia.

Theod. a Nien,
lib. 1. cap. 68. &
lib. 2. cap. 3.

Abbās Vr.
ſpergeſ.
Th. Beck. epiſt.
ad Archiep.
Mogunt.

Guicciard. lib. I.
& lib. 5.

Onuphrius.
Sanazarius.

Guicciard lib. 7.
& lib. 14.
Platina.

Agrip. de Leno-
cin, & de va-
rit. ſcient.

The unmasking of

filiorum hominum: ō Rome reioyce
ouer iniquitie, for it is thy harueſt.
Yea their holy Saint and ſeruant
Becket could thus report of Rome,
factam eſſem meretricem et proſtituta
eſſe pro mercede, that ſhe made her
ſelfe a common harlot for money.
How long might I dwell vpon their
ſurſetting and drunkenneſſe. *Inno-*
centius the 8. *totum ſe voluptatibus*
et otio tradidit, betooke himſelfe
to pleaſure and idleneſſe. But *Alex-*
ander the 6. was much more bru-
tiſh: for *nullum habuit religionis ſen-*
ſum: he had no ſence of religion.
Authors are all to bepeſtered with
the gluttonie, lecherie, Sodomie,
and inceſt of *Iulius* the 2. *Leo* the
10. *Paulus* the 3. *Sixtus* the 4. *Paulus*
the 2. *Pius* the 4. *John* the 12. *Gre-*
gorie the 7. *Sergius* the 3. & others:
in ſuch ſort as *Luitprand* calleth the
Lateran pallace *proſtibus mer-*
tricum, a common ſtewes: famous
are

are the murders and discordes of

Gregorie the 7. John the 11. in poy-

soning their predecessors, *Stepha-*

us, Formosus, Romanus, Sergius and

the rest. Not to rip vp their crueltie

euē vnto the dead: as to *Wickleffe,*

Bucer, Paulus Phagius, Henry the

fourth, the Admirall of *France,*

Popes vnto Popes, and many o-

thers. The whole world is wit-

nesse of their pride, in their triple

crowne, *Ganimedes, Musicians,*

stately Pallaces, purple, golde, scar-

let, scepters, coronations & pompe,

Rings, Bracelets, Chaines, Jewels,

Smaragdes, Adamantes, Saphyres,

Chrysolites, Iaspers, and Vnions,

shoes kissed, stirrups held by Empe-

rors, yea and if they list, they must

ride vpon the shoulders of the Em-

perors: *O tempus pessimum in quo*

defecit sanctus, et diminuta sunt ve-

ritates, à filijs hominum: Ô time,

the worst of all times, wherein the

good

Onuphrius Epi.
Othē. imperat.
ad Iohan. papā
Luitprand. lib. 6
cap. 6.

Benno Cardir.
Cornel. Agrip.
Platina.

Bernard. hb. 4.
de consid. & in
cant. serm. 33:

Lib. 1. ceremō.
pontific. lect. 3.
c. p. 3.

Vita Clem. 8. 9.

Guicciard. li. 11.
Platina in
Paul. 2.

good man is perished, and truth is departed from the sonnes of men vnto which times *nil vel superbiae* *Luxuria, pompa addi potest*: neither pride, pompe, or riotousnesse, can more be added. (Begin saith one of the Fathers *Tidentine*) *a sanctuario Dei si ullus iam pudor, &c.* at the sanctuarie of God, if there be any shame, honestie, or vertue to be found: *ut merito possit mundus spelunca latronum dici*: so that the world may be well called a den of thieves, wherein men with brazen faces, & impure mouthes say, *non est Deus*, there is no God. Whose beastly maners are so ill, & conuersion so brutish, as they haue forsaken God, & betaken themselues vnto the Epicure; ô then come out of her my people *viuere qui recte cupitis discedite Roma omnia cū licet non licet esse bonum*; for blessed is the man that delights in the law of the Lord, & walkes not in the counsell

Falsif. temporū
In Mar. 2.
Adrian 3.
Stephan. 5.
Platina in vita
Dionisii primi.

In Synod. Trid.
sess. 7.

Palingen. lib. 6.

In Synod. Trid.
sess. 1.

Apoc. 18.

Matth. 23.
Silu. 1.

Psal. 112.

with the wicked, nor leads his life like
men the sinners & vngodly. Wherefore
seeing that papistry is a religion co-
mixed & compounded of error &
heresies: seeing it is an Apostate
church, and the kingdom of Anti-
christ: seeing it refuseth Christ to
be the head therof, & accepteth the
Pope in his place & roome: seeing
it is a monster hauing sometimes 2.
sometimes 3. sometimes 4. heads at
once: seeing it denies the auncient
& true God, & sets vp new & false
gods in his stead: seeing it diueth
Christ of all his offices, & bestowes
them vpon fancies, & vsurping flatter-
ies; seeing it remooues Christ the
true foundation, and builds it selfe
vpon Sodomites, Magicians, Atheists
and the diuels seruants: seeing it
is an vsing, a Newter, and a tem-
porising church; seeing it is corrupt
and too too rotten in the ground-
worke of religion: seeing it makes
religion an arte of subtile pollicie:
seeing

Profession The unmasking of

seeing it makes Christ a deepe de-
ceiuer, and impostor : seeing it vn-
dermines the simple , and con-
demnes the soule : seeing it makes
a iest and playe of her Papisticall
profession and religion : seeing it
denies the holy scriptures to be
the word of God, and coines new
scriptures to her popish fancie and
deuise : seeing it teacheth villanie
and all vngodlinesse : seeing it is
an enemy to the good and mon-
strous murderer of the Saints : see-
ing it sets vp Iudaisme , Ethnicif-
me, and foule Idolatry : seeing it
makes no account of God him-
selfe, nor of his worship, and holy
seruice : seeing both heads and
members are vnfound, vnsauorie,
and most impure, both in doctrine,
manners, and in all good liuing,
we conclude that Papisme is
a masked Atheisme.

Nov. 20

1724

FINIS.

A
BRIEFE VIEWE
of the weake Grounds
of Popery;

As it was propounded to D.
NORRICE, Priest, by T.V. Gent:
and returned without
answere.



AT LOND N

Imprinted by *Humfrey Lownes*, for *Samuel Macham*, and *Mathew Cooke*, and are
to be sold in *Pauls Church-yard*, at
the signe of the *Tigers*
head. 1606.

2.
v. 5.
is.

1
5/17

THE VNMASKING OF THE POL- LITIQUE ATHEIST.

By I. H. Batcheler of
Diuinitie.

14.5.20



AT LONDON

Printed for *Ralph Howell*, dwelling in
Paules Church-yard neere the great
North doore, at the Signe of the
White Horse. 1602.

5702934



say in
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then

To the Reader.



O render thee a reason
(Christian reader) of
publishing this shORTE
Treatise : It is in a
worde the contrary to
Isocrates answer vnto
a question out of time,

saying ; Quæ ego noui, temporis huius
non sunt, quæ verò exigit tempus hoc,
ego nescio: These things which I know, be-
long not vnto this time, and those which ap-
pertaine vnto this time, I know not. But we
say, the things which belong vnto this time,
wofull experience hath made vs for to know,
and the things which we know, the misery of
this time commaunds vs to report. For are
not these the dayes whereof our Sauiour
Christ, and his Apostles so long agoe forepro-
phesied, wherein charity should wax coole,
and faith should se receapeare, wherein men
should be slide backe from Christ, and Apo-
states from his true religion, wherein they
should be louers of themselves, couetous, cur-
sed speakers, disobedient, vnthakeful, unholy,
truce-breakers, false accusers, despisers of
them that are good, traitors, headdy, high-

Math. 24.
2. 1 het. 2.
2. Tim. 3.

Naclerus Ann.
677. Agathon
in the first gene-
ral Council at
Constantinople.

Si non ecce
tamen caute.

Agrippa. aduers.
Louanienf.

(not that thou art ashes) but that
thou art of the stocke, and face
on of the *Gibellines*, and that with
the *Gibellines* thou shalt returne
vnto the earth, and forthwith
threw ashes in his face. Do they
not defend whoredome, takinge
bute à *meretricibus* of stewes and
harlots? do they not defend vsury
and call them *montes pietatis* rocks
and mountaines of piety and deu-
otion? And was not *Iohannes*
Casa an arche Prelate, that wrote
Booke in the commendation of
Sodomy? To omit their baptizing
of Bels, and their other sopperies
are not these sufficiēt to shew, what
house they come of? did not *Be-
chius* call marriage beastlinesse,
yet himselfe had three bastards,
same yeare he disputed thereon
Lipsia? But these chaste patrons
not forswear fornication, adul-
terie and vncleanenesse, but onely

lawful Athe

the newfull wedlocke, and honest mar- Ross, lib. de
 riage. If I should tell you what smal just. resp. Christ.
 conscience these Papists make of Imp. cap. 5.
 saying, slaundering, lying & blas- Hard. in defens.
 pheming, their *Atheisme* would be Apcl.
 ever plaine and palpable. Who so
 shall read *Alanus : Bristow : Staple-* Bellar. prefat. 21
ton : Rishton : Hamilton, Bozius, Vlen- con. de
berge, Verstergan, Ecchius, Cocleus : Christ.
Caplus : Bolfecus : Bellarmine, Hard- Rhemist. ubiq.
 ge, and the Rhemish testament:
 where they call the protestants,
hereticks, Pagans, Monsters, miracles,
monsters, Briareans, Minotaurs, Cen-
taures, lyers, impudent, foolish,
fools, ignorant, wiles, iewish, Staple, in Whit-
athenish, blasphemous, villaines, tak. & de Jewello
fools, madmen, theues, coblers, luc. 9.
hereticks, apostates, heretickes, di-
scards, lechers, tinkers, tapsters, fid-
lers, pipers, that they make no ac-
count of the articles of their faith, Bellar. de notis
and such like, may easily discern in Ecclef. lib. 4.
them the spirit of the dragon and cap. 8.
Atheisme. They make no bones

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to bely religious and good men
they might colour their religion
as you may see by these two ex-
amples in steede of many.

They write that *Caluin* calling
on the diuel, blaspheming & swe-
ring gaue vp the ghost, cursing the
day when he began to apply him-
selfe to study and writing: yea that
in his life time he had forsaken the
Church of God, and betaken him-
selfe to papisme: but *mendacia*
non fallunt: lyes last not long: For
Caluin answering for himselfe
saith: *fallitur Diabolus cum tota*
caterva, si me putidis suis menda-
obruendo, hac indignitate fractione
vel magis lentum fore putat: quia
um pro sua immensa bonitate datur
mibi cōfido, ut in cursu sanctæ suæ
cationis aquabili tolerantia perse-
rem: the diuel is deceiued with
his army, if ouercharging me with
their stinking lies he thinks by this
indignitie to weaken and discou-

Cyprian.

Caluin Epist.
iustit. Christi.

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age me : because I trust that God
of his goodnes will so inable me as
I shall perseuere in the course of his
holy calling, with the same paines,
and patience. And of *Beza* they set
out many copies in print, that him-
selfe at his death did turne Papist &
with him the whole church of Ge-
neua in this sort. *Theodorus Beza ut*
mortui vicinū sensit, corā pleno senatu
Geneuensi palinodiam cecinit, hortans
per dei amorē eundē senatū totumq;
populū Geneuensem rogans, ut si coha-
eres Christi in aeterna vita esse velint
dicto errore Calvinismi, ad catholica
is obseruantiam et religionem toto
core sese conuerterent, &c. which
Beza himselte suruiuing conuicted
of falshood, & the whole Church
of Geneva writing in their owne &
behalfse proued to be a detesta-
ble slander & shameles lying fictiō.
And are they lesse liberall of their
sophemies? that say we are able to
more thē we ought, yea *plusquā*

Theod. Beza.
ad Ioan Guil.
Stuckiu in Sac.
Theolog. in ec-
cles. Tigurin.
profess. Epist.
& pastorum ac
profess. Gene-
uens responsio-
on putidiss. &
impudentiss.
Commentum
Monachorum
sacr. nomen Iesu
ementium de
Theodori Bezae
obitu eiusdem
ac totius Eccle-
siae Geneuens. ad
papistum de-
fectionem.

The unmasking of

Bellar. lib. 2. de *reuera facere teneamur*, more then
 Monach. cap. 13 we are bound to doe by the law of
 God. And if we cannot keepe the
 law of God *Deus esset omni tyran-*
no iniquior et crudelior: then were
 God more cruell and vniust then
 any tyrant. Notwithstanding
 to *μὴδὲν ἀμαρτῆς, ὅτις ὁπὸς ἀνθρώπων*: not to
 sinne is aboue the reach of man.
 Rhē. 1. Tim. 1. Aquin. supple. 25. q. art. 1. And what Papist cā loue the Lord
 with all his hart, minde, soule, and
 strength, that make the Pope equal
 to God and his Christ? *Papa et*
Christus faciunt vnū consistorium the
 Pope and Christ make one con-
 sistory. That say Francis did as
 much as Christ *imopla fecit quam*
Christus: yea he did more then
 Christ. That call the scriptures
 dumbe, dead, and Inckhorne diui-
 nity, yea & deny there is any iot of
 diuinity in them, *qua nos ad credē-*
dum: that can bind vs by religion
 to beleeeue them. Is not this the ve-
 ry top of *Atheisme*, to deny the
 scrip-

Naziacez.

Rhē. 1. Tim. 1.
Aquin. supple.
25. q. art. 1.

Pomormitan.
lib. confirmat.

Defens. Apol.
Iewell.

Pigh. 3. de eccl.
Eckius.

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scriptures to be the word of God? Andrad. lib. 3. defens. concil. Trid.
For this cause they haue printed bookes of the insufficiency of the scriptures, & the vncertainty of the same. And now they must not bee Authenticke *nisi ecclesie autoritate* vnlesse the Church authorize the. Ecchius, Enchir. de author. eccle. resp. 3. de obiect. haret.
For *omnis que nunc est scripturarum autoritas, ab ecclesie autoritate dependet necessario*: all the authority, which now the scripture hath, depends necessarily vpon the authority of the church. No neither should they be canonicall, nor be of any force among the Papists *nisi nos ecclesie doceret autoritas*: but Hoffius. lib. 3. de author. scrip.
for the authority of their Church: *yea tantum valent, quantum Aesopi fabula*: but for the testimony of their Church, they would esteeme no more of the scriptures, the they doe of *Aesops* fables. No maruell then if they make *Danid* a Ballad maker, and equall fables, Canons, Epistles, Extrauagants, Constitu- Hermanus apud Brentium in confess. Witteberg.
tions, Hoffius. lib. 2. cont. Brentin.

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Hosius lib. de
verbo Dei.

Andrad lib. 2.
Lindan lib. 1.
c. 4. & 5. dist. 15.
Sancta Roma.

Ioh. Cuspiā
de Saracenis.

Baptista, Panc-
eius,

Bellar. lib. 1. de
baptism. c. 2.
& 27.
1. Corinth. 4.
1. Galathians,
3. Romans,

tions, and traditions with the scrip-
ture or if they make new scriptures
as *Nouum Euangelium*, the new
gospel, our Ladies Psalter, the le-
gends of Martirs: new sacraments,
prefer traditiōs aboue the scripture
and make traditions the foundati-
on of the scriptures. *Scriptura au-
thoritas euanesceat penitus, nisi eam tra-
ditio in fundamentū stabiliat*, whereas
no *Turke*, or *Saracē* dare change one
iot of *Mahomets* lawe: the Papists
dare change the law of God: take
the cup frō the people, decreed by
Pope *Iohn* the 23. in the counsel of
Constāce: mingle water with wine,
& ad salt, spittle, oyle, exorcismes,
& what not vnto baptisme. Yet the
scripture permits none to know a-
boue that which is written, no not
an Angel from heauen: for euery
man is a lyer, but God is true. And
so is the Pope (saith the Papist) for
he is a God. What now remaines,
if God sent vs the scriptures for a
rule

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rule for our saluatiō, but to belceue they be both true & sufficiēt for vs, or else to imagine that God in thē either could not, wold not or durst not reueale the truth vnto vs, which is grosse Atheisme once to suppose. Indeed the old hereticks indeuouring to deface womākinde, & condemne wedlock, alledged testimonies *ex quodā euangelio Apocripho secundū Ægyptios*: out of a certaine Apocriphal gospel, according to the *Ægyptians*: & from the gospel of *S. Iames*. The *Manickes* held the scriptures to be corrupt: *Heluidius* was perswaded that the *Greeke* copies were false, yea the heretickes, not daring to stand to the Canonickall scriptures, vsed *Apocrypha* as the gospel of the *Hebrewes*: the gospel of *Euah*: the gospel of *Philip*, the gospel of *Nicodemus*; the gospel of perfection: the questions of our Ladye the more and the lesse: the reuelation of *Adam*

Clemens, Alex.
lib. 3. Strom.

Aug. lib. 1. de
mor. cap. 29.

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and so forth: many of these had the disciples of *Marrion*: And *Tatian* from the foure Euangelists compounded a diatefseron as a quitessece for his followers. The Papists not behind with any, hold the hebrew text to be corrupt, and therefore authorize only the latin: how be it *Isodorus Clarius* saith: that in the latin, and common interpretation there be innumerable faulces, whereof he amended 8. thousand in his translation: notwithstanding for all his paines, his translatiō was condemned by the *Spanish* inquisition. For Apocrypha they haue *proteuangelium Iacobi*: the Gospell of *James*, the lyurgy of *James*: the Gospell of *Nicodemus Prochorus* his history of *Iohn* the Euangelist: the Epistles of *Martialis*: *Abdias* of the liues of the Apostles, and (to omit all the rest) *nouum euangelium Cyrilli cuiusdam monachi Carmelite* a new gospel of a certaine Camelite Monk named

Concil. Trid.
sess. 4. decr. 1.
Bellar. lib. 2.
descript. cap. 1.
& de verbo Dei
lib. 2. cap. 10.

Isid. Epist. ad
lector anteuer
sionē bibliorū.

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named *Cyrillus*, the sum whereof
 is *deum patrem sub lege, &c.* God the
 father raigned in the time of the
 law: God the sonne in the time of
 grace, but now the 4. begging or-
 ders being erected, the holy Ghost
 is authorized in his kingdome, and
 shall so continue to the end of the
 world, & who so wil be saved, must
 of necessity beleue this gossell &
 yet many withstood as *Guilme de*
sac̃to amore: Guid. Bonatus who writ
 a booke against it: But *Māfred* king
 of *Cicily* was excommunicated by
 the Pope, because he detested this
 gossell: *Gerardus Saragellus* was
 burned at *Parma* for refusing it.
 Thus they disable the word of God
 to set vp their owne inuentions:
 which how it may be without *A-*
theisme I rest to be instructed by
 the pollitick Papist. *Gregory* and *Se-*
dulius pointing out vnto vs *Anti-*
christ, affirme *Antichristum Iudacias*
ceremonias renocaturū that antichrist
 should

Lib. de Pœnir,
cap. 8. Math.

Purificat.
Thom. Cranti-
prat.

Fascic. temporū.
Ioh. Huss.
tom. 2.

Greg. Epist. 3.
lib. II.
Sedulius 2.
Tueshal. 2.

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Euseb. lib. 5.
cap. 14. 15. 19.
&c.

Tertul. lib. de
prescript. haeret.

Tho. Aqu. 1. 2.
Q. 1. 3. Art. 4.

Boemus.
Aubanus de
gent. mor.

Guicciard.
funerall I.
Blondus trium.
Mantuan. fast.
Beletur.
Aug. de confess.
Euang. I. ca. 12.

should call againe the Iewish ceremonies. But the Papists haue replenished the church both with iudaisme and Gentilitisme, yet *Blasius* was counted an heretick, *quod latenter vult Iudaismum introducere*: because he laboured vnder-hand to bring *Iudaisme* into the Church of Rome. And saith *Thomas of Aquin*, *Gentilitatis ritus repudiabatur tanquā omnino illicitus, et a Deo sēper prohibitus. Ritus autē legis cessabat tanquā impletus per Christi passionem, utpote a Deo in figuram Christi constitutus*: the rites & ceremonies of the *Gentiles* were reiected & refused, as altogether vnlawfull, & for euer forbiddē of God: but the ceremonies of the law did cease, as being fulfilled by the passion of Christ, being ordained of God to be a figure of Christ. Notwithstanding the Papists haue borrowed of both, worshipping God after another manner then he had prescribed: & not seruing Christ according to the

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knowledge of the truth. The *Ægip-* Lactan. lib. 5. cap. 10.
tians serued God vnder the shapes I. Sam. 5.
of beasts: the *Philistins* vnder the 22. Numb.
shape of *Dagon* a Fish; the *Gracians* I. King. 11.
of a man; the *Caldeans* had their I. King. 15.
Baal; the *Sidonians* had their *Ash-* 2. Kings. 5.
roth; *Amonites*, *Moloch*; *Syrians*, *Rim-* 5. Iohn. 23. 15.
non, and so forth: yea thus did the Math. 9.
Jewes, *Arrians*, *Mahometists* worship
God otherwise then he had reuca-
led in his word. For they honored
not the Sonne, as they did the Fa-
ther; but serued him, teaching for
doctrines the commandements of Lactan. de fals. relig. lib. 2. c. 20.
men. Yet the Papist serues & repre-
sents God in an Idoll, and many
wayes like the *Jewes* & *Heathens*
doth dishonor him. For the *Gentile* Aug. in Ps. 113.
could say, *nō ipsa timemus, sed eos ad* I. Romanes.
quorū imaginē ficta, et quorū nomini- Plato in Phæd.
bus consecrata sunt: we neither feare Virgil. Aeneid. 1
nor worship the Image, but the
thing represented by the Image:
And yet *S. Paul* saith, that the *Gen-* Plutarch. de sera vindicta.
tile turned the trueth of God in. Aug. ciu. 2. c. 13.
to a lye: namely the glorie of the

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incorruptible God, into the similitude of a corruptible man. The Heathens praied to the dead, as *Aeneas* to *Anchises*: so do the Papists. The heathēns made a Purgatory: so do the Papists. The Heathens had shauen crownes, turnings in the altars, sacrificings, pompous solemnities, adorations, muscally measures, &c. and so haue the Papists: their Priests must be single because the legall Priests did separte themselves from their wiues in their course of sacrifice: wherefore *Siricius* will forbid Priests marriages: and *Gregory* the 9. wil take it cleane away. Howbeit (saith *Clemens*) the hereticks tooke occasion to forbid priests mariages *ex Ethnicorum exemplis*, from the exāple of the Heathens. Thus they tooke examples *ab Hierophantis Atheniensibus* from the *Athenian* expounders, who lost their strength with drinking Hemlock: & vnder pretence of puritie, excluded

Boetius de
Genr. mor. lib.
I. c. 5.

Bellar. de clerici.
lib. I. cap. 19.
dist. 82.

Pol. Virg. lib. 5.
cap. 4.

Clemens.
Alex. lib. 3.
from.

Hieron. lib. 2.
cont. Iovinian.

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excluded lawfull wedlocke from
their idolatrous sacrifices, saying :

abstinet à sacris Euseb. de prep.

Cui tulit besterna gaudia nocte Venus. Euang. 18.

Of this heresie were sometime the
Essens, borrowing their kinde of
life from *Pythagoras* rules, the first
chapter whereof was *inoglia yaua*,

Adamites.

the contempt of marriage. Some
thinke their prohibitions came frō
the gospell of *S. James*, others from
the exāple of *Adam*, that knew not
his wife before his fall: other from
Abdias the *Babyloniā* writing of the
Acts of the Apostles: but howsoe-
uer *Mantuā* sets this brand vpo the.

Guido per. iiii.
lib. de Hæresib.

Romulidū leges quæ sunt conubia contra.

Esse males vere prohibent, &c.

That those *Romish* lawes are full of
impiety and vngodlinesse. If the
Nazurites and *Rechabites* had their
vowes, the *Papists* will runne in
debt vnto them for their Monkes,
& votaries: If *Moses* and *Elias* fast
fortie dayes, they must needes af-
foord the *Papists* the time of Lent

Bellar. de Mo-
nach. lib. I. c. 5.

Rhem. in Math.
4. sect. 2.

from

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Polyd. Virg. lib.
6. cap. 6.
5. Numb.
19. Numb.

Bellar. de cultu.
sanct. 3. lib. ca. 7.

Sigebert.
Volater.
Polyd. lib. 5.
cap. 9.

Bellar. de sacra.
confir. lib. 2. c. 8.

Leuit. 4.

Bellar. de missa
lib. 2. cap. 2.
Platina. lib. 8.
& 9.

from their examples: *Paule* the first will lend vnto it a lenten seruice: and *Gregory* vpō his Popish liberality will ad 4. dayes vnto it: yet he will take away Milke, Cheese, Butter, Egges; And if the papists haue neede of consecrated oyle, salt, water, ashes, they must come a begging to the Iewes. *Innocentius*, and *Felix* the fourth will bestowe it kindly vpon the sick. But *Siluester* will haue the Bishops anoynted after the manner of the *Leuiticall* Priests. And if the lawe prescribe anoyntings, the Papists wilbe bold to borrow it: & *Damasus* will haue the crossing with *Chrisme* vpon the brow at baptisme: yea if the Iewes had their sacrifices for sinne, the Popes will haue their Masse, or els they will runne vpon the score: yea here the Pope will shew his liberality: *Gregory* will giue vnto it the *Antiphona* and 9. times *Kyrieleyson*. Yea if needes be, whatsoeuer *Celestine*, *Sixtus*, *Innocentius* the first, *Ser-*

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giusthe first, *Gelasius*, *Leo* and others haue begunne, he will alter, and change, saying: *sancti Patres nō statim omnia ad decorum officij pertinentia videre potuerunt, sed diuersi diuersa ordinauerunt*: the holy fathers could not see all that was needefull for so high a seruice as the Masse, whence grew a contro- uersie, whether the *Ambrosian*, or the *Gregorian* seruice were to be preferred. But downe went the *Ambrosian* in the time of *Charles* the great, with fire and faggot both for it, and the vpholders thereof. And the first Lattin Masse was sung at the sixt *Synod* of *Constanti- nople* in the yeare 656. the true nūber of antichrist. *Sergius* besto- wed vpon it *agnus dei*: others the worshiping of the host at *Elenatio*. as also the carriage of it with lightes and other superstitions vnto the sick: others borrowed massing gar- ments frō the attrying of the priests in

Hist. Lombard,
de tribus varie-
tatibus missa.

Sanguine missa;
Cruet.
Bale in Centuar,
cap. 8.
Apoc. I.

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Pet. 2. 8. *Missa* in the old law: *Stephanus* ordained
 lib. 7. cap. 15. altars after the maner of the Iewes;
 Poly. ub. 6. c. 12. *Siluester* bestowed both linnē *Albes*
 Platina. and corporals, yet *Sixtus* will not
 haue the Priest to weare his robes
 but in an holy place. If *Salomons*
 Temple be all gorgious, they will
 adorne their Churches, with ima-
 ges, Crosses, Golde &c, because of
 Bellar. de missa. his example. If *Constantine* in the
 lib. 3. cap. 6. Polyd. li. 6. c. 13. yeare 707. giue leaue for Images to
 be painted in *S. Peters* porch at
Rome: *Gregory* the third in the yeare
 731. will haue thē to be worshiped.
 And because the Leuiticall Priests
 had the discerning of the leprous
 persons: the Popish Priests must
 haue auricular confession, yea it
 must be a sacrament, *et sine hac non*
 Bellar. de panir. lib. 3. c. 3. *patere viam ad calum* and without
 this, there must be no way where-
 by to enter into heauen: yet *Gratiā*
 Lombard lib. 4. dist. 17. doubted of it: *Augustine* wrought
 against it: & in the church *vsq. in nouissimā*
 Innocent. 3. in defending the vnity of essence, it
 com. lat. c. 21. was

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was altogether abrogated. But Gratian, dist 1. de pœnit.
 least the Papist should be lesse superstitious, thē either Jew or Gentile: *Leo* the third appointed the burning of Frankincense, after Aug. confess. 10 cap. 3.
 the manner both of Jewes and Gentiles: *Situester* ordained the feast of *Petri ad Vincula*; *Vigilius* the feast of Candlemas: *Honorius* the feast of the exaltation of the crosse: *Vribanus* the 4. Corpus Christi day. Hist. Tripart. lib. 9. cap 35. Polyd. li. 5. c. 10 Poly. lib. 6. c. 7. Sigebert volar. Extratragan.
Sixtus the fourth the dayes of the presentation, and conception of our Lady, of Saint *Anne*, and of *Ioseph*. *John* the eighteenth the feast of all foules. And *Gregory* the 4. the feast of all Saints, *Boniface* bestowed vpon the Saints fasting euens. *Sergius* shrines. Polydor. 6. c. 4.
Gregory veneration. *Leo* hymnes, *John* the 22. a saints bell to be tolled thrise every day, wher at the hearers should streight wayes Platina. Nauder.
 crouch downe and say the *Aue*

G

Maria.

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Polyd. 6. c. 12. *Maria. Fælix* cōsecrated altars, and
Platina. *Boniface* bestowed both church &
Polyd. li. 6. c. 11 altars on theeues for sanctuaries,
Gratian. *Innocentius* must haue the Pax car-
Isidor. ried about on festiuall dayes to be
Volat. kissed: *Vrbanus* the cōmunion cup
Platina. to be of gold. *Zozimus* the Pascall
Sauel. taper on Easter eeuē to be hallow-
Sigebret. ed. *Vitellian* organs, and instrumēt
Polyd. lib. 6. in the church. *Celestine* the Psalmes
cap. 2. to be sung after the order of *Anti-*
phones. *Leo* Masse for the dead. *Pe-*
lagius & Vrbanus canonical houres,
Greg. 4. Epist. *Gregory* large processions: *Leo* pet-
cap. 88. tie processions; and *Agapetus* must
 haue those processions to go round
 about the church euery Sunday.
Polyd. li. 6. c. 11. Behold how they worship God af-
Greg. 4. Epist. ter their owne fantacies, putting
cap. 8. therevnto canonical houres, Mat-
Polyd. 6. cap. 11. tins, Masse, Procession, Sensing,
Volat. Saints, holydayes, compleine, Li-
Platina. tanies, Inuocations, Images, Dir-
Martin. Carlu- ges for the dead, Ladies Psalms,
Ian. Hugo. Flo-
ria cens. Ptolom
Lucif. Godfrid.

Bapti.

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Baptized Bels, Beads, Altars, Organs, Songs, Wax, lights, Banners, reliques, crosses, holy water, and forraine touns. Yea oyle, creame, spittle, vnctions, shauings, ashes, watchings, pageants, vowes, pilgrimages, fastings, and a world of sencelesse ceremonies. Is not this to change the worship of God into idolatry, superstition, humaine inventions, mens commandements, and vtterly to abolish it? *Bethen enim quæ prius vocabatur domus Dei, postquam vituli in ea positi sunt, Bethauen erat, id est domus inutilis, et domus Idoli:* For Bethel that before was called the house of God, after the Calues were placed in it, was Bethauen the house of Idols; then what can the church of Rome be, but Bethauen, that sets vp the worshipping of Angels; Inuocation of the dead, adoration of the crosse, of Images, of reliques, of the bread in the sacrament, with all

Viterbius.

Antonius Florat

John Rufus.

Guliel. Durandus

in rat. diuinor.

Hieron in Osa
lib. I. c. p. 4.

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Guliel. Whita.
aduers. Staplet.
præfat. ad lecto-
rem.

Scotus prolog.
sent. q. 12.

Barnard de.
confid. ad Eu. c.
lib. 4.
Barnard. in
serm. 33.

Holcor. in Sap.
Lect. 183.

those superstitious ceremonies, & many more before recounted. But let the whole religion of Papistry be a profession of a coloured *Atheisme*, a good life wil mend all: *modo habeant bonos motus rationi naturali conuenientes, caueantque ea que ratio naturalis mala et fugienda esse docet*: If they neither be baptised, nor haue any Church, or teaching, yer they may be saued, if they carry a good minde, haue an honest intent, and walke according to the lawes of nature, and reason, as the Papists do. For they, *ante omnia sapientes sunt ut faciant mala, bonum autem facere nesciunt, blandissimi & simplicissimi dissimulatores, et malignatores, mordacissimi detractores, nisi proditores*: are wise to do euil, but know not how to do good, most fawning flatterers, biting slanderers, deepe dissemblers, & malicious traitors: Priests of Baal, Da-

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gon, Priapus, Angels of hell. Senatus phariseorum, Coloni purpurata meretricis: Babylonians, Pharises, inhabitants of the purple coloured whore, seruantes of Antichrist: persecutors of Christ and his Church: sicke from the soale of the foote, to the crowne of the head: roaring Lyons, and deuouring Wolues. Many goe vnto Rome some what good, but returne very bad. *Eugenius ascendit Iericho, incidit in latrones: Eugenius* was fetcht to Rome to be Pope, he went vp to *Iericho*, but he fell among theeues.

Hieron. præf. Didym. de spiritu sancto. Bernard. in cant. 33. & in conuers. sancti Paul. ferm. 1.

Hieron. in Soph. 5.

Proh pudor hos tolerare potest ecclesia porcos,
Duntaxat ventri, veneri, somnoque vacantes:

Grego. hom. 17 in Ezechi. Hieron. in Ier. 2.

O shame, can any Church stil suffer Papistry,
That nought regards but belly,
 sleepe and venery?

Bernard. Epist. 147.

The unmasking of

Palinger, lib. 9.
in Sagittario,

Zaron, hist.
trip. lib. 9. c. 35

Cyprian, Epist.
II.

Luitprand, lib. 2
cap. 13.

Johan. Textor.
Henricus Agrip.

Volare.

Johan Textor
in off. c.

When *Nertarius* began to set a
broach auricular confession at *Con-*
stantinople, a certaine Gentlewomā
being confessed of a Priest, and en-
ioyned to fast, pray in the Church,
was in the time of her penance ra-
uished by an holy *Deacon*, which
tooke great paines in the sanctuary
to obserue the vow of chastity:
wherupō at the peoples exclama-
tions it was there again dissolued.
Pope *Iohn* the 13. was begotten by
Iohn the 12. of an arrant strūpet; &
Iohn the 10 was borne of fornicati-
on, begotē by Pope *Sergius*, vpon
an whore called *Marozia*. yea *Pe-*
ter Lombard Maister of sentences:
Peter Comester Maister of histories,
& the Monke *Gratian* compiler of
the lawes, were borne betwixt an
holy Nun & a Priest. *Philip* the holy
Abbot of *Vallisolet*, and archbishop
of *Hispalis* in *Spaine*, kept *Christian*
his brother *Alphonfus* wife himselfe
still liuing. *Petrus Mendosa* Cardi-
nall

the politique Atheist.

nall of *Valens* had two bastards by *Boccace*.
Elizabeth wife to *Ferdinand*. Some *Pogginius*.
 one ghostly father hath corrupted
 in his time a 100. Nunnes & Mai-
 dens: some 200. some more, some
 lesse. *Agrippa* reporteth of a Bishop, *Agrip. de incer-*
 that boasted at his table, that he had *titud. scient.*
 in his diocesse eleauen thousand *cap. 64.*
 priests, which paid yearely a *French*
 crowne for whores keeping, be-
 sides ~~with~~ with other mens
 wiues. *Hildebrand*, that withstrai-
 ned the marriage of Priests, was
 himselfe a *Necromancer*, a murthe-
 rer, a suppresser of princes, & kept
Maude the Duches of *Lothary* both *Lambard Shaf-*
 in the daies of her husband *Gozilon*, *fan. in Cronis*
 & also after his death, leading her
 about with him in his Coach. At *Ranulph in po-*
 what time *Iohannes de Cremona* the *lycron. lib. 7.*
 Popes Legate à latere came from *cap. 13.*
Rome vnto England to forbidde *Guliel Maul-*
 priests wiues, he was taken himselfe *mesbury.*
 with a whore the night following. *Flor. hist.*

Benno Cardinalis saith, that the

The unmasking of

Henry Hun-
tington. lib. 7.
Berno Card. in
vita Hildebrand.

Auentine, pag.
184.

Agripp. de Le-
nocin. & erat.
ad Louanienf.

Luitprand. li. 6.
cap. 6. and .7.

Platina in vita
Marcel.

finishing of the thousand yeares,
when the Dragon should be loo-
sed, was in *Pontificatu Sergij secundi*
in the Popedome of *Sergius* the se-
cond, whom a diuell strangled
vpon a compact betweene him,
and the Pope, as he was saying
Masse in the open sight of all men.
Neither was it without cause, that
the *Germans* called *Hildebrand*
Hellebrand a fire brand of hell. But
why do I insift in these petty mat-
ters? did not Pope *Sixtus* builde
a stewes at *Rome*, which bring in
yearely twenty thousand Duck-
ates? yea what should *Boniface* the
7. *Syluester* the 2. *Bennet* the 9. *Gre-
gory* the 7. *Gregory* the 9. *Innocenti-
us* the eight? did not *Sixtus* the
fourth make a stewes at *Rome*, ap-
pointing it both for Masculine
and Fæminine: & *John* the twelſe
made a stewes of his pallace, and
dranke a carouse to the diuell. He
that

the politique Atheist.

that will know more let him search Mantuan
Eclog. 5.
Pastor. 2.
Silu. 1.
Platina, Mantuan and others, and
 he shall finde enough to make his
 cares to tingle. *Budæus* speaking of
 the French Bishops saith, they
 were more like hogs then men *præ*
morum turpitudine et inscitia: Pe-
trarch calleth the church of *Rome*
scholam errorum: the temple of he-
 resies, deflecting from the worship
 of God, vnto the worship of *Bac-*
chus and *Venus*: yea he calleth it
Babylonia, an impudent harlot
 where *veritas* is *dementia*, *abstinen-*
tia rusticitas, *pudicitia probrū*, *bono-*
rum hostis, *malorum hospes*: truth is
 madnes, abstinence clownery,
 shamefastnes dishonesty, it is an
 host for the wicked, an enemy to
 the godly. And from thence comes
 all the mischief in the world.
Theodorus a Niem recording the
Schisme betweene *Vrban* the 6. and
Clement, relates of nothing but
 warres

Budæus Annor.
prior. in lege 1.
de leg. pag. 111.

Petrarch. cant. 1
106. 107. 108.

Vinor. Labyr.
tract. 5. cap. 34.

The unmasking of

warres, seditions, murders, contentions, lustes and ambitions: and speaking of the Nunnes & Monkes from the testimony of Gregory the 12. he calleth them *ebrios, concubenarios, homicidas*, drunkardes, letchers, murderers, with many other tearmes besitting rather diuells then men. Some call their prelates *Haeredes Luciferi*, heires of Lucifer: others say their monasteries *prater Penelopes sponfos, Nebulones, Alcinoosque neminem hodie educunt*: nourish none but wantons, knaues, whores, & ribbaldes. Some compare their officers to Pilotes sleeping on the sea: to dogs that cannot barke, to watchmen without their trumpets. *O tempora, O mores: Gaude mater Roma et quia per malitiam hominum, non per tuam religionem orbem vicisti*: reioyce *Ô Rome*, because thou hast vanquished the world, not by thy religion

Gualter Mape-
fius in Rhyth-
mis.

Stiblinus in
Cornupedia.

Bridenbrach. in
sux peregr.
hisor.

Abbas Vrsper-
geus. de Inno-
cent. 3. & Boni-
fac. 8.

the politique Atheist.

ligion, but by the wickednesse of
thy people. Thy Priests haue tur- Brigit Annao.
1370.
ned Gods ten commaundemens
into one precept, *da pecuniam* giue,
giue, *Paulus* the 4. set vp vsury: *Iuli-* Onuphrius.
us the 3. was an extortioner, and
Pius the 4. prayed vpo the church,
Vigilius, *Iohn* the 11. *Constantius* the Fascic. tempor
Luitprand.
Latina.
2. *Iohn* the 12. *Benedict* the 5. *Iohn*
the 19. *Benedict* the 9. *Siluester* the
3. *Gregory* the 6. *Iohn* the 18. *Dama-* Guicciard. lib. 1
sus the 2. *Gregory* the 7. *Boniface* the
eight, and who not cyther by the
diuell, deceite, fauour, force, or
money attayned the Popedome.
Here bawdes, cookes, horfkee-
pers, children, and all for money,
were preferred to Ecclesiasticall
dignities. Here Paradise and Pur- Aureum specul.
in Antologia.
gatory, Iustice, & iudgement, & all
for mony. *Boniface* the 9. in a short
time got for pardons out of one Theod. a Nien.
lib. 1. cap. 68. &
lib. 2. cap. 2.
kingdome an 100 thousand *Flo-*
rens. *O Roma, letare super iniquitates*
filiorum

The unmasking of

Abbas Vr-
sperges.
Th. Beck. epist.
ad Archiep.
Mogunt.

Guicciard, lib. 1.
& lib. 5.

Onuphrius.
Sanazarius.

Guicciard lib. 7.
& lib. 14.
Platina.

Agrip. de Lenocin,
& de var
nit. scient.

filiorum hominum: ô Rome reioyce
ouer iniquitie, for it is thy haruest.
Yea their holy Saint and seruant
Becket could thus report of Rome,
factam esse meretricem et prostitutâ
esse pro mercede, that she made her
selfe a common harlot for money.
How long might I dwell vpon their
surfetting and drunkenesse. *Inno-*
centius the 8. *totum se voluptatibus*
et otio tradidit, betooke himselfe
to pleasure and idlenesse. But *Alex-*
ander the 6. was much more bru-
tish: for *nullum habuit religionis sen-*
sus: he had no sence of religion.
Authors are all to bepestered with
the gluttonie, lecherie, Sodomie,
and incest of *Julius* the 2. *Leo* the
10. *Paulus* the 3. *Sixtus* the 4. *Paulus*
the 2. *Pius* the 4. *John* the 12. *Gre-*
gorie the 7. *Sergius* the 3. & others:
in such sort as *Luitprand* calleth the
Lateran pallace *prostibulum mer-*
tricum, a common stewes: famous
are

the politique Atheist.

are the murders and discordes of

Gregorie the 7. Iohn the 11. in poy-

soning their predecessors, *Stepha-*

nus, Formosus, Romanus, Sergius and

the rest. Not to rip vp their crueltie

even vnto the dead: as to *Wickleffe,*

Bucer, Paulus Phagius, Henry the

fourth, the Admirall of *France,*

Popes vnto Popes, and many o-

thers. The whole world is wit-

nesse of their pride, in their triple

crowne, *Ganimedes,* Musicians,

stately Pallaces, purple, golde, scar-

let, scepters, coronations & pompe,

Rings, Bracelets, Chaines, Jewels,

Smaragdes, Adamantes, Saphyres,

Chrysolites, Iaspers, and Vnions,

toes kissed, stirrups held by Empe-

rors, yea and if they list, they must

ride vpon the shoulders of the Em-

perors: *O tempus pessimum in quo*

defecit sanctus, et diminuta sunt ve-

ritates, à filijs hominum: Ô time,

the worst of all times, wherein the

good

Onuphrius Epi.
Otho. imperat.
ad Iohan. papā
Luitprand. lib. 6
cap. 6.

Benno Cardin.
Cornel. Agrip.
Platina.

Bernard. lib. 4.
de consid. & in
caut. serm. 33:

Lib. 1. ceremō.
pontific. lect. 3.
c. p. 3.

Vita Cleric. 9.

Guicciard. li. II.
Platina in
Paul. 3.

The unmasking of

- good man is perished, and truth is departed from the sonnes of men: vnto which times *nil vel superbia, Luxuria, pompa addi potest*: neither pride, pompe, or riotousnesse, can more be added. (Begin saith one of the Fathers *Tridentine*) *à sanctuario Dei si ullus iam pudor, &c.* at the sanctuarie of God, if there be any shame, honestie, or vertue to be found: *ut merito possit mundus speculunca latronum dici*: so that the world may be well called a den of thecues, wherein men with brasen faces, & impure mouthes say, *non est Deus*, there is no God. Whose beastly maners are so ill, & conuersation so brutish, as they haue forsaken God, & betaken themselues vnto the Epicure; ô then come out of her my people *viuere qui rectè cupitis discedite Roma omnia cū licet non licet esse bonum*; for blessed is the man that delights in the law of the Lord, & walkes not in the counsell of
- Pascif. temporū
In Mar. 2.
Adrian 3.
Stephan. 5.
Platina in vita
Dyonisii primi.
- In Synod. Trid.
sess. I.
- Palingen. lib. 6.
- In synod. Trid.
sess. I.
- Apoc. 18.
- Mantuan.
Silu. I.
- Psal. 1. 1. 2.

the politique Atheist.

of the wicked, nor leads his life like the sinners & vngodly. Wherefore seeing that papistry is a religion cōmixed & compounded of error & heresies: seeing it is an Apostate church, and the kingdom of Antichrist: seeing it refuseth Christ to be the head therof, & accepteth the Pope in his place & roome: seeing it is a monster having somtimes 2. somtimes 3. somtimes 4. heads at once: seeing it denies the auncient & true God, & sets vp new & false gods in his stead: seeing it diuēsteth Christ of all his offices, & bestowes them vpō fancies, & vsurping flatteries; seeing it remooues Christ the true foundation, and builds it selfe vpon *Sodomits*, *Magitians*, *Atheists* and the diuels seruants: seeing it is an vsing, a Newter, and a temporising church; seeing it is corrupt and too too rotten in the groundworke of religion: seeing it makes religion an arte of subtill pollicie: seeing

The unmasking of

seeing it makes Christ a deepe de-
ceiuer, and impostor : seeing it vn-
dermines the simple ; and con-
demnes the soule : seeing it makes
a iest and playe of her Papisticall
profession and religion : seeing it
denies the holy scriptures to be
the word of God, and coines new
scriptures to her popish fancie and
deuise : seeing it teacheth villanie
and all vngodlinesse : seeing it is
an enemy to the good and mon-
strous murderer of the Saints : see-
ing it sets vp Iudaisme, Ethnicif-
me, and foule Idolatry : seeing it
makes no account of God him-
selfe, nor of his worship, and holy
seruice : seeing both heads and
members are vnfound, vnfaurie,
and most impure, both in doctrine,
manners, and in all good liuing,
we conclude that Papisme is
a masked Atheisme.

FINIS.

ΕΠΙΕΥΚΕΙΑ:

OR,

A TREATISE OF *Christian Equitie and moderation.*

*Delivered publikely in Lectures by M. W. Perkins,
and now published by the consent of his
Assignes in Cambridge
by
a Preacher of the word.*

Eph. 4. 31.

*Forgive one another, as God for Christs
sake doth forgive you.*



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*And are to be sold in Pauls Church-yard at the signe of
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